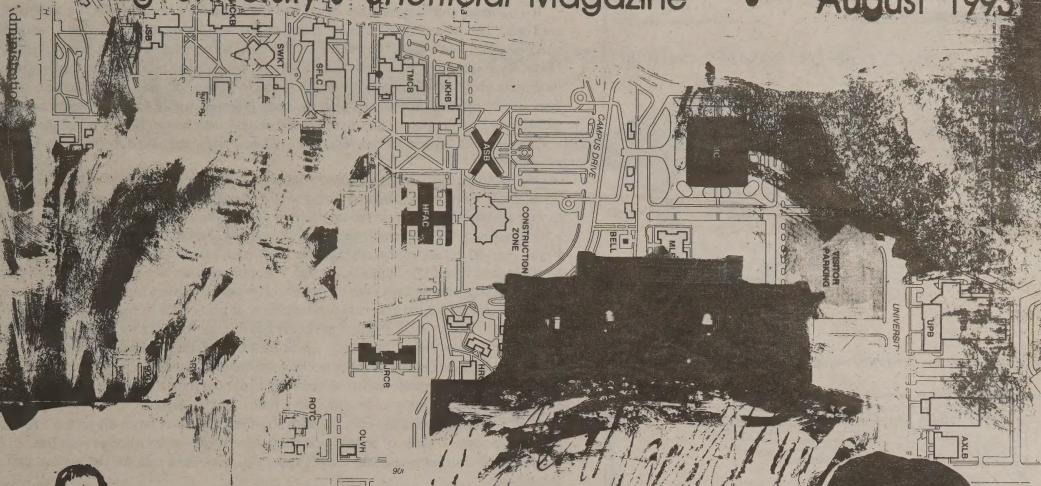


Student Review

Brigham Young University's Unofficial Magazine

• August 1993

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Center



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Thus, define those occurrences or nonoccurrences for person i must do or not do himself in order to self-satisfy necessary requirements to achieve eternal life. That is, define $\tilde{T}_i(X) = \{\tilde{y} | \tilde{y} \tilde{R}_i x\}$.

We are now ready to present the principles intuitively discussed, that both occurrences and nonoccurrences need to be recognized, and that both cases and are so stated.

PRINCIPLES OF SUBSTITUTION

Let the intersection of necessary occurrences or nonoccurrences for $K \subset U$ be denoted $\tilde{N}^K = \bigcap_{i \in K} \tilde{N}_i$, and similarly define $\tilde{A}_K = \bigcup_{i \in K} \tilde{A}_i$.

Axiom SE (Substitution Equivalence)

If $X \subset \tilde{N}^K$ and $i \in K$, then $\tilde{V}_i(X) \subset \tilde{A}_K \Rightarrow \tilde{V}_i(X)$

If a group of persons are all subject to the same nonoccurrences, X , then members of the group satisfy those requirements if and only if the same things that individual i satisfies these requirements for him.

Let $\tilde{Q}^{\tilde{N}^K} = \tilde{A}_i \cap \tilde{T}$ be the set of things that person i must do or not do himself in order to self-satisfy necessary requirements for himself and K .

Axiom SR (Substitution of Requirements)

If $i \neq j$, then:

(Y) ; and $\tilde{Q}^{\tilde{N}^K} = \tilde{A}_i \cap \tilde{T}$

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CONTINUING ECCLESIASTICAL ENDORSEMENT

All students must have an annual ecclesiastical endorsement. LDS students receive the endorsement from the bishop of the ward where they reside winter semester. Non LDS students receive the endorsement from an ecclesiastical of their choice or from Student Life (380

REQUIREMENTS

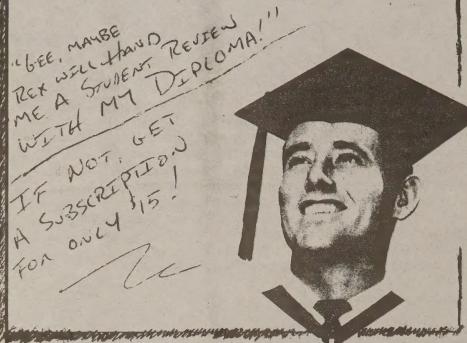
All students must abide by the Honor Code and Grooming Standards.

All students must fulfill their duty in the attend church meetings, and abide by and standards of the Church.

One Lord, One Faith, Two Universities — pg. 10

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Note from the Editor's Wife:

Why I Hate Student Review (Revisited)

It's Saturday morning, and are Bryan and I heading for Lake Powell? The waterpark? A hike in Southen Utah? No. Nope. No-siree. He's sitting on the bed, trying to decide what to write for the page two editorial, and I can't take it any more. So I'm here at the computer to let out some of my frustration because I hate the *Student Review*. About four years ago there was an article in the *Review* from the Publisher's roommate about how (weep weep) rough it was to have a full-time *Review* devotee (BJ Fogg) for a roommate. He complained about the late night noise when BJ would come home from paste-up on Monday nights, and how the phone calls never ended around their house. He described the torture of having to hear nothing else but *Student Review* this, and *Student Review* that. Well, believe me, he doesn't know the half of torture.

I'm sure that when BJ came home from paste-up he didn't crawl into his roommate's bed, apologizing to the tune of, "Sorry hon, I didn't know it would take this long," while I'm thinking, "Yeah, right." BJ's roommate probably never stayed up unable to sleep when BJ wasn't home (last month paste-up finished after daybreak). Of course not, they weren't married. And those endless phone calls? If I weren't married to Bryan, I could get away with saying, "He's not here, I don't know where he is, I don't want to give him a message, and I won't do anything for you." Roommates are like this, and they can get away with it, but a wife? I'm supposed to be a built-in Franklin Planner! I've even had someone say to me over the phone, "What do you mean you don't know where he is or when he'll be home? You're his WIFE!"

There are a few things a roommate never has to deal with, but for which a spouse is prime bait. My name for example. By the time people hear the last half, they're already spouting off all their *SR* complaints, as if I'm the editor of the paper or something. Sometimes I wish I were just Bryan's roommate, and then I could deny any association to him—just about the time a controversial article gets around campus and I know the bishop's going to be giving us a funny look on Sunday.

BJ's roommate ended his editorial with some advice: never be an *SR* junkie's roommate. Well the same goes for spouses. Unless, of course, you don't mind a little extra spice in your life. And if you already happen to be married to one and I don't know you, give me a call. Maybe we can start a support group or something.

Steph.

Stephanie Smith-Waterman
editor's wife

Student Review

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Student Review is an independent student publication serving BYU's campus community. By providing an open forum all students are equally eligible to submit articles to *Student Review*. Articles should examine life at BYU—sometimes humorously, sometimes critically, but always sensitively.

Opinions expressed in *Student Review* are those of the authors, and do not reflect those of BYU, UVSC, SR, or the Church of Jesus Christ of Latter-day Saints.

Staff Notes

• Staffperson of the summer is Bryan Hayes, whose long hours of tedious labor have resulted in the emaculate design we've enjoyed since the June issue.

• Congrats to Russell Fox, long-time *Review*-staffer (and erstwhile *Universe* employee), and to Melissa Madsen, who still works for the wrong publication, on your August marriage. May your children not suffer personality disorders.



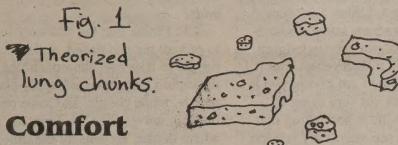
HFAC Lung Chunks

To the editor:

In addition to Christine Cox's "HFAC Etiquette" (SR June 1993), I would invite those who attend music recitals while in the throes of tuberculosis to stay home. I was hearing some great stuff when a man started coughing and choking up little chunks of lung (see fig. 1). He would gurgle lingeringly off to silence, broken by sniffs and snorts, and then start over. I don't know if he stayed for the whole performance, left for medical attention, or maybe just expired because I went home instead of following my inclination to vomit on his head.

Sincerely,

Gayle Broadbent
Provo



SR Brings Comfort

To the editor:

This is my first term at BYU. I am comforted to find an openminded newspaper so close to my dorm. I'm sending your paper back to my home town Baton Rouge, Louisiana, to comfort my best friend so she won't be so concerned about me.

Thanks,

Michelle Theriot
Baton Rouge, LA

SR Brings Distress

To the editor:

I'm not a conservative. Because of emotions and feelings I have dealt with since I was a teenager, I can't be. The conservative view of homosexuality is one of contempt and ignorance, and so I, as one who retains homosexual tendencies through no fault of his own, must exclude myself from such backward thinking.

I am also a member of the Church. I served a mission and I have been an active member since my life began. Because of my conviction to the gospel, my love of the Savior, and my understanding of the adversary's power, I cannot condone the liberal view of this social issue, either, since time and time again Church leaders I sustain have explicitly told me that homosexual practice is sinful and must be avoided.

You might think that these two claims—what I am not and what I most assuredly am—would pull a person apart. Such a tragedy need not happen if one is moderate. I am a moderate. Moderation in all things is a prescription to us by Jesus, whose life and teachings exemplify this ideal.

A moderate Church member can accept homosexuals but disapprove of homosexual practice. This is one area in which I feel like an expert. I should know. I deal with this side of myself daily. I know the pains of invisibility described by the lesbian student whose article appeared in the last issue of *Student Review* (July 1993). I was at a late-night movie on campus when one man shouted out a facetious proposal to another man on stage, who was telling lewd jokes before the movie started. As if taking a cue, the man replied, "No thanks, I'm in the military." This caused a tumult of applause and left me completely alone. Seldom have I ever felt so outcast in my adult life.

I also know the pain of going to a bishop who is so swamped with ecclesiastical endorsement interviews that a disclosure of my feelings resulted in a quick dismissal, the good ol' "don't worry about it" solution.

Why do I continue here? Why do I not commit suicide? Why do I remain active in the Church? Because it's true. Because I love Christ. Because I believe commandments come straight from my Father. I have never felt the need to join the BYU underground. I don't consider myself a "gay" man (whatever that means). I am not concealing my identity by dating as much as possible, although I do believe that someday I will continue in good standing with the Lord. I can take a woman to the temple and marry her. I believe it is possible for me to become a father. I believe I could even enjoy a healthy sex life with a woman. What's more, I believe it's possible for every male and female homosexual Church member to possess that same joy. Because there are those who deny this does not make my beliefs unrealistic.

I am sorry the woman who wrote the article had such terrible experiences. I wish they had not happened to her. But she does not have to regress to some underground society for comfort. She does not have to buy into the ever-increasing worldly notion that these emotions demand action for a fulfilling life. I can't explain why she feels the way she does. I can't explain why I'm attracted to other men. But both of us have the gift of the Holy Ghost, and whether she likes it or not, she knows deep within herself that what she is doing is wrong. I wish I knew her. I wish we were friends. In my mind I can't help but think how beautiful she is, how much I want to be close to her. She might even be someone I could be physically attracted to. But we'll probably never meet, because I refuse to accept wickedness as happiness, and she appears to be someone who might try to convince me to be otherwise.

This is not the first time I have felt the urge to respond to an article of this nature. I have picked up the *Review* many times in the past to hear other people tell me of my options, my alternative choices because of my orientation; the Salt Lake "ward" comprised of active excommunicated homosexuals; the woman who advised other women not to marry homosexual men (or at least told them that she would never have done it if she knew what she knows now); and now this woman who tells me how satisfying a relationship with another of the same sex was, and how free she felt. I can only see the opposite, being no stranger to immoral dilemmas of my own, and remembering the constriction and the spiritual void that I lived with.

I will always know that the Restored Gospel is true. I wish God would answer my pleas, and I believe that someday they will be answered, but I must be patient. Until then, I refuse to accept much of the confusing words of wisdom I have been given by other members during my brief residence in Utah. It does not matter to me whether you print this article or not, because as part of my refusal, I cannot in good faith continue to read contradictions to the way I hope to plan my future. I can never again pick up a copy of *Student Review*.

Sincerely,

Unsigned

Editor's response:

A few points may need explanation here. First, Student Review takes no official stance on the issues involved here, or on many other issues. The articles we have printed have all been, like your letter, unsolicited and anonymous. We have printed them because they reflect a portion of our society that generally remains silent, and because we feel that by discussing the issues openly, much hatred and violence can be traded for compassion and tolerance. If we have not printed your view before it is because you haven't written. By writing

this letter you have entered into a dialogue, which is, in my mind, more responsible than leaving the conversation. And so I hope you do pick up this issue. Your perspective and that of others are invaluable to a genuine discussion of an important topic. Thanks.

Redefining the Mormon Woman

To the editor:

After reading "Not Your Woman" by Mary Atkinson (SR July 1993), I feel the time has come to redefine the Mormon woman of the 1990s. I'm curious to see if anyone agrees with my definition.

I want to be a woman—my own woman. I know I am beautiful, I know I stand tall and straight, I know I look confident and self-assured. I take pleasure in being with you because I take pride in being myself.

I want to be strong enough to rely on you when I need your help, and strong enough to stand alone when I don't. I want to be feminine enough to earn your respect, just as you want to be masculine enough to earn mine. I expect you to open doors for me when my arms are full, just as I would for you.

I want to share the things I know with you. I want to hear the things you know. I want us to talk together as the equals we are. I want to go learning—from you, from myself, from everyone I know—forever. And finally, I want you to be warm and tender and loving, because as my husband and the father of my children it is your calling to be that way. This, my dear, is the woman I am, and the man I hope you become.

Yours in the struggle for equality and understanding,

Jennifer L. Brown

More Truth

To the editor:

I am a 22-year-old student, husband, and father of three. I have read your paper for some time and have usually been very entertained to say the least. I frequently take exception to a great deal of the views in your paper, but I've always taken them with a grain of salt and tried to enjoy the rest.

However, as time passes I am finding myself more and more disgusted with you as a "journalistic" institution.

You claim to be a magazine for student thought, but where I come from, the spreading of half-informed stories and the hearsay of a few bitter individuals is called gossip (no matter what color you paint it).

It seems with all the problems in the world, you still don't have anything better to do than to torment and "attempt" to discredit the LDS religion and the school it sponsors.

I would like to point out just a few of the flagrant misrepresentations of the truth that I found while skimming through the July issue of SR.

First the piece about the Mormon woman ("Confession: the Mormon Woman's Dilemma"). The author of this article takes the position that all men in the Church wish to abuse women, to spiritually belittle them. I can say that I was raised in the Church, and I was brought up to believe that women are to be treated not as equals, but as queens.

The author also suggests that the bishop is not a tender, compassionate man of God, but a harsh, unfeeling person with voyeuristic perversions. She even goes so far as quoting from D&C 121:39, "it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." I won't deny the quote, but I will note that she failed to include the next verse: "Hence many are called but few are chosen." Just like the bitter individuals who spread the half truths I spoke of, bishops are not perfect. No member of the Church is perfect, the Church is not perfect, but the gospel is perfect. If you have been victimized, it's because you allowed yourself to be a victim.

Next, the Peculiar "Doctrines" piece on the same page ("From the Mare's Mouth: Peculiar Gender Doctrines We've Heard Lately"). This is news? Anyone who has achieved homosapien status and possesses an IQ higher than a sack of rocks would view this type of "journalism" as a literary blight, hardly worth commenting on, still the point must be made.

Heavenly Mother's name is not found in the Mormon doctrine because God loved her so deeply that he couldn't allow her name to be taken in vain as his would be. Also a woman who disobeys her husband in **RIGHTEOUSNESS** will be spiritually stoned. Whoever is responsible for this piece should consider applying for a job on the staff of the *National Enquirer*.

Next, the piece about the BYU lesbian. This young "lady" feels threatened and alienated for her "sexual preference." My response to this is something my grandpa used to say: "If you carry a rattlesnake you're going to get bitten." What in the world did she expect? Did she think she would come to a school sponsored by a religion with strict policy against unnatural sexual behaviors and be perfectly comfortable? Forgive me if I sound callous, but don't you think she set herself up just a bit?

Not to mention that if she had had these feelings from an early age she would have had to flat out lie to even be admitted to the proverbial lion's den she takes such delight in slandering. What does that say about her wish credibility?

The point is that the role of woman in the LDS church is not to be a subordinate to her male superiors, but as a help mate and companion to her (hopefully) worthy and loving husband. I can honestly say as a lifetime member of the Church that any information to the contrary is either a mistake or a fabrication.

My other point is that no one can force you to believe his/her beliefs. If you don't agree with them, that's okay, but don't waste your time trying to discredit them, just find something you can believe in for yourself. But for crying out loud, stay out of their schools and try to be fair enough not to poison other people with your bitterness.

I could go on and on but I fear that I've already given you more truth than you'll be willing to publish.

Sincerely,

Cory Blubaugh

Student Review welcomes letters representing a variety of points of view. Although expressions and opinions are those of individual authors and do not reflect those of SR or any staff member, letters should be sensitively written, brief, and signed, with minimal exceptions.

An Interview With Cecilia Konchar Farr

by Dennis Potter

This interview with Dr. Farr was conducted in the wake of the recent events concerning the university's decision not to grant her continuing status as a member of the faculty of the English department. However, due to the pending appeals process, the questions are more generally concerned with the theoretical issues as opposed to the specific details of these latter controversial events.

SR: *What is your view on the academic freedom issue? Especially regarding what occurs at many religious institutions? Should religious institutions dictate what views its faculty espouse in any way?*

CF: I don't think religious institutions should dictate what directions faculty members should pursue in their scholarship, or even which fields of study are appropriate or not, because then the institution has contradictory purposes—it is no longer a university. I think what a religious university has a right to do is be careful in their selection of faculty members. And they can hire faculty members who hold the beliefs that the institution holds—and I think that BYU has the right to require the faculty to live up to the honor code which the students live by and they can expect their faculty to be Mormon scholars since it's a Mormon university. But beyond that I think they should trust the faculty members that they have hired, letting the faculty members question in whatever ways they think are necessary ways to question.

If you say to a faculty member that it is indeed relevant to talk about gender issues, but you cannot use feminist scholarship, then clearly you are not really going to talk about gender issues. Some of the most important advances in talking about gender issues are through feminist scholarship. As I understand it, the original issue with BYU was evolution. How can you talk in the 20th century about science without talking about evolution? And many of the faculty members in the sciences have worked out a position on evolution with which they feel comfortable as scientists and as religious people. Such a position is similar to the one I have worked out as a feminist, meaning that I can be both a conservative and believing Mormon and also be a committed feminist. I think that if the university hires people, like me, who are willing to live by their standards, then I think they should give us the freedom to question. That is what makes this a university.

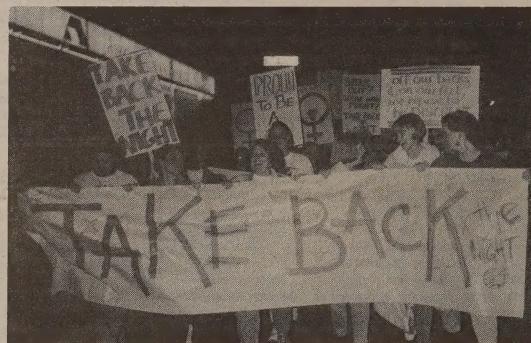
SR: *Do you see political activism as separated from academia? What is the appropriate relationship between the two?*

CF: I think that this is also an issue of post-modern scholarship. One of the tenets of post-modernism is that we are all "located"—that there is no such thing as absolute objectivity. When you look at something, the place from which you are looking affects what you will see. Many post-modernist scholars have created a new kind of ethical scholarship which says, "This is where I am located and know that while I am giving you this information that you are not getting objective truth, you're getting truth from my perspective located in this place." It seems to me that my feminism is where I am located when I teach, since it is so central to my life. So when I teach a course I will generally say that this course will be taught from a feminist perspective because I am a feminist. And that seems to me to be the most ethical way to teach and to do scholarship. And this is the general approach of the post-modernist as well as the feminist.

The problem is that so many people from a particular location (especially here at BYU), teach from a certain value system—and most often it is from a conservative, Republican, traditional perspective; and instead of acknowledging this they claim to be giving truth, an unvarnished reading of the text or an unvarnished view of a scientific principle. Of course, they cannot really do that, since they too are located. And so the fact that I make my politics clear has offended lot of people because they believe that a scholar should be distant and objective. Even though I acknowledge my position as a

feminist I still make an attempt to make the classroom a place where discussion and alternative views can come up. I don't think that by acknowledging my politics I in any way limit the discussion. In fact, I think I encourage the discussion because when the students know where I stand, then they can feel comfortable in acknowledging where they stand and work through it themselves. But if I am standing up there saying that what I am giving you is truth, and you disagree, then you're not very eager to discuss it because you obviously believe something that is not true. When I say this is what I see, this is my version of truth, it invites response. I think that the reason that I generally get high teaching evaluations is that the students feel like they can contribute and they feel like their views are legitimate.

And because I have acknowledged my position as a feminist scholar in the classroom I am committed to changing the world outside the classroom. And, in fact, this is why I think that I am a controversial feminist here at BYU. Because most feminists at BYU are "Mormon feminists." They want, primarily, to change the Church, they want to change the way people think. I consider



myself a social feminist. I want to see the world change. I want to see the laws change. I want to see more women in government. And I want to see broad cultural change. And so when I have participated in things which I believe are moving toward that goal, people have objected because they don't see it as the academic's role to change the world but merely to change the way people think in the classroom.

SR: *So once one recognizes that any ideological position is influenced by one's location, then the false dichotomy between politics and academia.*

CF: Right! And the idea of academia as something separate, as something elevated above the hum-drum of everyday life, not only belittles academia but it belittles our role as professors as well.

It is sometimes really hard for me to understand why some people object to me so much. I can't figure out how to explain these things to people who have never really thought about the same things I have. Much of this is happening at universities all over the country. It's because so many professors were hired just after World War II. And fewer were hired in between then and now because the economy was so bad. And now there are a lot of young professors and a lot of really old professors, and nobody in between to pad the difference. So we have people from one school of thinking and we have people from another school of thinking. And we haven't worked out how to talk to each other. And that is one of the biggest problems with the way many people have not accepted me at BYU. There are many traditional scholars here, a lot of people who think that the way that I do things is not only disrespectful of the old ways but also blasphemous. I am sure that eventually someone will say to me that the way I am doing scholarship is the old way. And I hope that I will be one of those older scholars who can listen and say, "That's really interesting." One of the nice things about being an academic is that I am always in the classroom. I hope I am never so entrenched in my

ideology that I am not open to new ideas.

SR: *Is there anything inherently patriarchal about academia? Are academia and feminism necessarily at odds?*

CF: I think that the academy in general was developed to protect the privileged, and to educate more privileged people to take over their positions. So it has been an institution that protected upper-class people, wealthy people, white people, and male people. I think that because universities are generally such a lively place where debate happens all the time, many universities have accommodated well to new ways of thinking and have accommodated really well to women in general and to feminist thinkers in particular. There are women in many leadership positions at many universities across the country. BYU has not accommodated nearly as well. If you take one look at the personnel in the administration you see very few women's faces. And I think it is because BYU bases itself on Church models of leadership, where seniority gives you respect and the priesthood qualifies you for leadership. Since most of the women here are younger and since we don't hold the priesthood it is

harder for us to be integrated into leadership positions at BYU. BYU has adapted fairly poorly to women and feminists. Other universities, and academia in general, have generally accommodated much better to change.

SR: *What is your stance on abortion with regard to legality and morality?*

CF: Believe it or not, I am a conservative Mormon. The only reason I participated in the Sunstone symposium last year was that VOICE was involved and asked me to be in their panel. I haven't been involved at all in Sunstone, Dialogue, or in the "liberal" Mormon tradition. Not that this fact makes me wonderful or anything, but it is just to let you know where I am located. My Mormonism is fairly separated from what I do as a radical thinker. I am focused on how to change the world, the broader culture we live in and the broader culture in which Mormonism is located. I think that Mormonism should be changed by revelation and not by revolution.

... I think most Americans are pro-choice in that we think that abortion is a really horrible thing, it is a desperate choice that some women in desperate circumstances make. They always have and always will. What feminists want is to reduce the need, by reducing the desperate circumstances. We should empower women so that they have control over their sexuality and their bodies—in a marriage as well as in a dating situation—so much that abortion won't need to be an option. I guess instead of erecting a fence at the edge of a cliff I am moving it back a few hundred yards. I think most Americans agree with the pro-choice position, since the polls which come out show that we are against abortion but for choice. I believe in the inherent morality of human beings; that we need to make moral decisions. I think the reason we came to earth is to make these choices and to discover right from wrong and good from bad. And when some people say that abortion shouldn't even be a possibility, it sounds much more like Satan's plan than Christ's plan. We should allow women to be their own moral agents and to make their own decisions. And no one can define when a woman is in desperate circumstances for her. Many people object to this view because they say we do not allow murder and so why should we allow abortion. But certainly abortion is not that clear an issue, or else we would be much more able to deal with it. Not everybody agrees that potential life is the same as life. It is a really complex question. One of the reasons that I am committed to the debate is that this question is causing so much violence; it is making people hate, and even kill, one another. We have to find ways to talk about it that bring the binary oppositions together. There are compromises we can make, and to me, the pro-choice position can be a compromise position. It is not "pro-abortion" vs. "anti-abortion." I believe that I have worked out a compromise position between the First Presidency's statement and feminism.

SR: *Thank you.*

Is BYU Anti-Feminist?

Rex Says No. These Profs Disagree.

As a group of BYU feminist professors and professors who sympathize with women and women's issues, we were interested to read in President Rex E. Lee's recent op-ed column (*Salt Lake Tribune*, June 19) that "the university is not anti-feminist."

We realize that our definitions of what constitutes "feminism" may differ, so we would like to point out that in this statement we are using the definition in the *Encyclopedia of Mormonism*: "Feminism is the philosophical belief that advocates the equality of women and men and seeks to remove inequities and to redress injustices against women."

According to our interpretation and our experience, the following institutional circumstances and actions cause us to question the university's commitment to the feminist goals stated in this definition:

- The university has an affirmative action policy, but so far it has merely affirmed that "departments should make a reasonable effort to hire women" and has backed up that affirmation with very little action. The percentage of women faculty, currently at 17 percent, has risen only 4 percent in the last 15 years.

Furthermore, there are no women in administrative positions at the vice-president level (there are three female assistant administrative vice presidents out of 25 university-level administrators). Only three out of 21 deans are women (and one of these is simultaneously counted as an assistant administrative vice president). In over 50 academic departments, there are only two women chairs. These statistics suggest that a glass ceiling is in place at BYU.

- At present, there is no maternity-leave policy for faculty. There are also no day-care or co-op child-care facilities.

- Feminist professors have been fired, or have left, BYU, and others are considering leaving, because they find the atmosphere is hostile to them.

- The university refused to approve Laurel Thatcher Ulrich as the keynote speaker at this year's women's conference. The university also did not permit the Honors

Program to advertise Claudia Bushman as a speaker at a faculty seminar, although her husband's name, Richard Bushman, was allowed to be advertised. The university would give no reason for these actions.

Both Ulrich and Bushman are well-known Mormon feminists with impeccable credentials both scholarly and religious. Ulrich has won a Pulitzer Prize and a MacArthur Foundation grant. We can hardly believe that the university finds fault with the scholarship of either woman, and we are left to suppose that their feminist views make them unwelcome on campus.

- The university recently did not renew the contract of Carol Lee Hawkins as director of the annual women's conference, a post she has held for six years and in which she has given dedicated, superb service to the university and the women of the church. This action, together with the decisions regarding Laurel Thatcher Ulrich and Claudia Bushman, appears to us to be part of a pattern of silencing women, particularly women intellectuals.

- Feminist professors seeking rank advancement have been chastised for "politicizing the classroom." Apparently, however, feminism is currently the only ideology that counts as "political." The university seems not to recognize that every professor espouses an ideology and therefore makes a political statement when teaching.

For example, the required American Heritage course promotes a biased view of American history, almost completely neglecting the history of women and minorities. Yet professors who teach this officially approved version of history are not considered to be ones who "politicize the classroom," even though they promote an obvious political agenda.

- Most of the committee members evaluating candidates for third-year review and rank advancement this year do not claim feminism as an area of academic expertise, and no outside reviews were sought. As a result, feminist candidates under review were not evaluated by true peers competent to judge their work.

- Both women and men candidates for assistant

professor positions in the last three years have been questioned closely and at length about their views on feminism. In some cases, feminist candidates were denied job offers, even when they were the choice of the department that brought them to campus.

The above examples suggest that there is reason to suppose that the university should reconsider the assertion that it is not anti-feminist. We hope other feminists in our community will voice their experience. However, we are concerned that this may not happen.

Many of the women's studies faculty whom we approached to endorse this statement said that they wanted to but were afraid to jeopardize their jobs. These fears are additional evidence that many professors perceive the administration as one that does not appreciate or understand the importance of feminism to the whole academic community and to the culture at large.

The mission statement of Brigham Young University says that one of four main educational goals is to help students "understand important ideas in their own cultural tradition." Along with our colleagues, we hope that Brigham Young University will realize its mission and take its place among the great universities of this nation.

However, we believe that this cannot happen without an expanded understanding of feminism as a field of academic expertise and without working toward the goal of equality for women and men. With these goals in mind, we invite the administration and the board to enter a continuing dialogue with professors on this campus about feminist issues.

Scott Abbot, John S. Bennion, Grant Boswell, Martha S. Bradley, William S. Davis, James B. Duke, Eugene England, Cecilia Konchar Farr, Gail Turley Houston, Susan Elizabeth Howe, Bruce Jorgenson, David C. Knowlton, Bonnie Mitchell, Tomi-Ann Roberts, Samuel R. Rushforth, Brandie R. Siegfried, Darrell K. Spencer, and Lawrence A. Young

Academic Freedom, Review Process Cause Concern to Faculty

Brigham Young University officials have recently defended the review process that overturned positive departmental recommendations to admit David Knowlton and Cecilia Konchar Farr to candidacy for continuing status. No decision in recent memory has caused such division among BYU faculty. This letter is an attempt to move discussion of the issue away from invective and toward a more productive dialogue.

Over the past year and a half, many of the undersigned faculty have met periodically to discuss university positions on academic freedom. These discussions have included approximately 100 concerned faculty members from across the university, including junior and senior faculty, department chairs, and administrators. We have not always agreed on specific issues, nor on what actions to take concerning those issues. We have met with [administrators] Clayne Pope, Bruce Hafen, John Tanner, and Rex Lee on a number of occasions to share our concerns. These discussions have been cordial and respectful but also vigorous and impassioned.

The climate on the BYU campus over the last year makes unbiased evaluation of complex cases difficult. Allegations and rumors about worthiness and political views have been rampant. Innuendo has grown up around professors accused of politicizing the classroom or criticizing authority. As time passes and as charity and forbearance are practiced, we are confident that issues will come into focus and that problems can be resolved.

When we find ourselves threatened by the voices and ideas of others, we must ask ourselves why we are threatened and scrutinize our own behaviors and motives. It is always appropriate to question and challenge opposing ideas. It is not appropriate to denigrate, attack, or attempt to silence a person who holds alternative ideas. Such behavior threatens the very nature of our university, which requires diversity without rancor among scholars dedicated to faithful intellectual pursuit.

We have not, nor do we now, charge any specific administrators or faculty members with wrongdoing, nor do we discredit the review process. We do feel, however, that problems exist with how the process has been implemented, and we make the following suggestions:

- Although we understand the need for checks and balances, departmental decisions should bear more weight than is currently the case.

- American Association of University Professors (AAUP) guidelines state that "the

governing board and president should, on question of faculty status, as in other matters where the faculty has primary responsibility, concur with the faculty judgement except in rare instances and for compelling reasons which should be stated in detail." Although faculty have been involved in these cases, the reason stated for negative decisions in current cases have been neither compelling nor detailed. We call on the university to use the spirit of the AAUP guidelines in ongoing appeals and in all future cases.

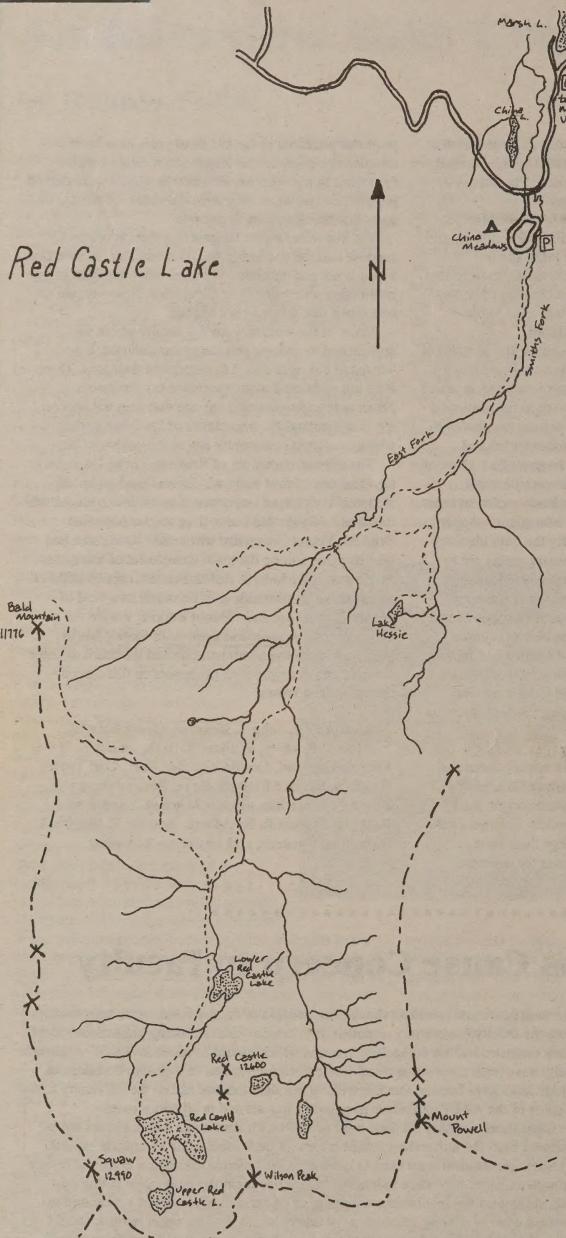
- Candidates, whether for third-year review or for continuing status, should not be dismissed from the university without review of their scholarship by outside experts.

- Some mechanism must exist to neutralize the possible ideological biases of review committees, especially when individual committee members have taken strong prior positions against the scholarship, teaching, or citizenship of a candidate. Committee members with an interest, ideological or otherwise, in the case under review, should excuse themselves from the process for the candidate in question. Candidates should also have the right to request that members of the committee be excluded from the procedures who they feel would be unable or unwilling to judge their files fairly.

We do not intend that any of these suggestions be implemented in a way that would weaken the faculty review process. We believe faculty review is essential to strengthening the university.

Retention, tenure, and promotion decisions are always complex and often difficult. Still, because diversity of scholarship and a plurality of viewpoints are critical to the health of our university, we must not be quick to censure or dismiss promising young scholars whose viewpoints may be discomfiting. We hope that good-faith efforts will now be made to evaluate and rectify any aspects of this year's review process that were improper.

Scott Abbott, David Allred, Wayne Barrett, Peter Bates, Erin Bigler, George Bloch, Grant Boswell, Jasbir Chahal, Gregory Clark, Russ Clement, Peter Crawley, Gloria Cronin, William S. Davis, Gerald Dick, Richard Duerden, Eugene England, William Evenson, Rodney Forcade, Richard Hacken, Kristine Hansen, Alan Hawkins, Tim Heaton, Gail Turley Houston, Susan Elizabeth Howe, Steven Humphries, Cardell Jacobson, Bruce Jorgenson, Harold L. Miller, David Olson, Tomi-Ann Roberts, Samuel Rushforth, Jeffery Turley, and Lawrence Young



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Rite of Passage

by Raquel Taub

Sitting in the dark corner
Against my bed-
the Holy of Holies,
I tremble as a child
In fear of a desert journey.

I wonder if my blood
Will be spilt upon his altar
As an offering to appease
The hungry god, Rage.

A cold whisper startles me
As the thunder disturbs the evening sky
I run from the Angel of Death
His lungs breathe destruction
A cold whisper ripens into a violent act,
The Plagues of bruises and blood.

I escape through the passage door
Of forty nights and days,
It is no longer storming
The pure rains are falling
The gentle, thunderless
Drops of summertime,
A ritual cleansing of the blood
Have I passed into the Promised Land?

The splatter...
A drop falls,
filling the hunger
Rolls down my face,
a rite of purification,
And lands in a dark corner
Beside the Holy Altar.

Imperatives
Zion National Park,
February, 1992
by Babs Norfolk

Turn into Zion, making jokes
About the Promised Land. Drive
Past the rock vendors, the condos
A sign for blueberry pancakes.
Show me where your father
Hit the deer last summer.
Stop at Preacher's Pulpit,
Grin through your beard, say
This is where God will come.
He will speak to us, His hair
White and long, and a gold cord
Around his waist.

Walk me up the Narrows, tracing
Leaves stained blue and pink
Against the diminishing
Walls of layered stone.
Make a whistle from reeds,
Soak your boots in the wet brush.
Watch the water build behind
Fallen rocks and logs, debris, say
I'll build a home on the crest.
I'll keep a goat, eat fish,
Send you letters carved
Into stone tablets.

I'll wait by the fence, adjusting
My sandals, a smudge of
Red dust on my cheek,
Quoting scriptures about meat
And sleeping. We'll kneel
At the edge of the parking lot,
Bow to the back of the Pulpit.
I'll take your hand, raise it, say
We will gather here.
The walls will open, a window to
A temple, and we will
Sing with our heads bare.

Red Castle Lake

by newel thorley jensen

No summer in Utah is complete without an extended backpacking trip in the Uintahs. Though it is difficult to take off from work, school, etc., three or four days to hike, it is necessary to preserve your sanity. (If you wondered why there are so many crazy people at BYU, you only need to realize that a large majority of them *DO NOT HIKE!*) This issue's featured backpacking trip is the hike to Red Castle Lake.

What to expect: I think the Red Castle Lake basin is the most photogenic basin in the Uintah Mountains. The lake is set right next to Red Castle Mountain, a majestic, awe inspiring peak. The colors are vibrant-dark red stone contrasted with light green tundra grass, dark pine-green trees, and a deep emerald blue lake. Though it is a long, hard hike to get there, the scenery more than makes up for the effort.

How to get there and what to do once you arrive: The fastest way to the trail head is to drive on I-80 past Evanston. Get off at the Ft. Bridger exit, drive past Mountain View, Wyo., and follow the signs to the China Meadows Campground. (Just past Mountain View, the paved road turns sharply west. From there, go straight on a dirt road. This road will lead you to China Meadows Campground.) The trail head that leads to Red Castle Lake is at the campground. It is well-marked, with signs at every fork in the trail, so if you keep your eyes open you shouldn't have any problem finding your way. The hike is about 15 miles each way, which is a full-day hike. I suggest that you camp at Lower Red Castle Lake. It is below the timber line, and the trees provide quite a lot of privacy.

Equipment you will need: You will need sturdy hiking boots, lots of water, and all other backpacking equipment. The water throughout the Uintahs is probably contaminated with giardia, so, unless you want to sit on the toilet for five weeks following your trip, you will need to purify your water. I always use iodine tablets, and then flavor the water (with Kool-Aid, or something of the sort), but you can also pack a portable water purifier, or boil the water for 20-30 minutes.

Flight of Freedom

by Dave Seiter

"Song of Solomon," Toni Morrison's award-winning novel, tells the story of a young black man who struggles to find freedom—not from slavery but from himself and others. The story takes place in rural Michigan during the first half of the twentieth century and relates the struggles of Macon Dead, better known as "Milkman." Milkman grows up and faces adulthood confused and imprisoned by social factors imposed upon him at birth. As a member of a refined and affluent black family, he finds himself caught between racial worlds, not quite fitting in with either black or white. Though slavery has long since been abolished, Milkman's friends and family still must learn to cope with their awkward situation in a world not yet their own.

Milkman is affected by a variety of people, including a friend whose secret society seeks to avenge white atrocities, an eccentric aunt that sells her homebrew during prohibition and keeps a bag of human bones hanging from the ceiling of her shack, an ex-girlfriend who tries repeatedly to kill him, a shrewd and heartless businessman for a father, a helpless mother, and a

sister that won't speak to him. Through these characters, Morrison introduces themes of justice, greed, human relationships, and racial conflict.

Eventually, Milkman runs off to Pennsylvania and Virginia in search of lost gold. Although his quest for gold proves futile, he finds a wealth of information about his ancestors. As Milkman comes to find his roots he also comes to find himself. In the end, as his former best friend seeks to take his life, Milkman finally frees himself from his own modern slavery—a slavery imposed upon him by friends, family, and most of all, himself.

But the novel transcends the typical issues of slavery or self-discovery. Gratefully, Morrison avoids the pitfalls of portraying the African-American as a martyr. Instead of focusing on the downtrodden, disadvantaged plight of black Americans, Toni Morrison has beautifully captured and highlighted their indomitable spirit.

Milkman's journey is both spiritual and mythic. Morrison ties his quest into an old Afro-American folktale in which a certain breed of African slaves could actually fly. In the tale a large group of slaves stand up and fly from the fields at the height of their master's cruelty and oppression. It's a proud story

of hope and regained freedom. This powerful black myth, as imbedded into the novel by Morrison, gives the story a certain mystique and, ironically, a feeling of authenticity.

Through "Song of Solomon," Morrison is able to shed a new kind of light on the Afro-American experience. Though she incorporates a myriad of social issues into her novel, "Song of Solomon" is above all about personal liberation and self-actualization. Not only is the novel highly enlightening and inspiring, it is also very entertaining and engaging. Morrison is a highly acclaimed and very talented writer of the black experience. She continues to expand the horizons of contemporary literature. And she shines in "Song of Solomon."

Don't look for books this good at your typical mall chain bookstore. Song of Solomon is available at Atticus Books, located across from University Mall at 1132 South State Street in Orem. Support a local business and a darn good bookstore.



A Glimpse Through Henryk Gorecki's Symphony No. 3

By Chris Cox

Gorecki, a contemporary Polish composer, completed Symphony No. 3 in 1976. When finally recorded and released in 1991, it made the Top of the Pops in England and remained high on the charts for several weeks. When it was first played on the radio in California, cars pulled off the freeways, and people called the radio station on cellular phones to find out its title. Gorecki based this symphony on a poem found carved into a cell wall of a concentration camp by an eighteen-year-old Polish girl. The piece is haunted by her presence. So dim the lights, light some incense, slip in the disc, and allow Gorecki to tell you of her last days.

All is dark and still. The stagnated air stifles and chokes. Yet I live. The darkness is impregnated by a single shaft of dusty daylight piercing through a crack in the stone wall. Nothing moves. All is so still that I nearly forget to breathe. I thirst. I crave night air. Night air is sweet like honeysuckle and cold like lakewater. Water. Why did I have to think of water again?

At first I was angry. Shocked. Shamed. A soldier took pity on me for my pretty face and young body. He promised that he would help me escape, but only for a small price. I was afraid. I was willing to pay anything. I wish I had understood that price.

He came to me twice a week with extra food. Sometimes we just sat and talked of how life should be. He was younger than I and just as afraid. He was lonely. I created visions that could never become reality because of my birth. I loved the boy, even if he was my captor.

We were discovered. He was shot at noon. They moved me to Oswiecim. Auschwitz.

I have lost track of how long I have been here. I carved my birthday date of this new stale existence into the unfriendly stone wall upon my arrival. 26 September, 1944. I gave birth to a son the following June. He was mine for three days. Then they pried him from my breast and mocked me, threatening to dump him in a ditch outside the camp. For a few nights I heard his screams in my sleepless vigil. He was alone and terrified. I felt his spirit leave the earth. Part of my own went with him that night. That was my death date, but I did not carve it into the wall. I wait now for my body to finish dying so I can join my two loves. I am eighteen, and I am very old.

I never curse God. He did not cause men to hate each other. He did not poison men's spirits. I sing "Alleluia" to Him all the hours I lay awake. I know my son sits at His side and awaits me.

I do not curse the soldiers. They do not understand who I am. I am a mother. A mother! Their mothers cry for them as well. They are men and cannot understand what a mother feels.

I do not curse my country. The men have encased her in these impersonal, hostile walls. She cannot help me. She cannot help herself. God of Abraham, God of Isaac, support us always.

I hear you, my son. Take the hand of your mother. I come.

Maenad

by Kendall Watson

"liar"
"dysfunctional"
"male"

the words jump out
of your
cage and tear at
my
sinewy neck.
i passively turn,
helping them find
the jugular.

it didn't take
long for
you to find one of
my thousand
failures, to
pigeonhole my
unraveling self.

tragic that i,
searching for
refuge in your
motherhood,
am rent and torn
into
flesh-colored
fragments
under the storm of
your
ma(ena)dness.

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There is Sunstone in My Heart Today: an interview with Elbert Eugene Peck, executive director of the Sunstone Foundation

Elbert Peck spends most of his time smiling, if not laughing. He kicks his feet up on a cluttered desk, shares a fortune cookie, and leans back against a floor-to-ceiling bookcase that demonstrates the extreme diversity of the Mormon community. Elbert was reared in the Washington D.C. area, served a full-time mission in Las Vegas in the mid-70s, then studied at BYU. He has worked at the MTC, where he researched and created missionary discussions and teaching strategies. In the early 80s he helped found the *Seventh East Press*, an independent student publication at BYU and precursor to *Student Review*. After leaving *Seventh East*, he worked as managing editor of the *Sunstone Review*, a now-defunct offshoot of *Sunstone* magazine. After returning to the East and working in public relations, he was recruited in 1987 to be editor of *Sunstone* magazine. In 1992 he also became the magazine's publisher, and the executive director of the Sunstone Foundation. The *Review* had a chance recently to discuss with him the upcoming Sunstone Symposium and the history of this organization.

SR: What is Sunstone? Where did it come from, why is it here and where is it going?

EP: Sunstone is an organization that hosts forums for the discussion of Mormon experience, issues, scholarship and art. And we do that through the magazine, which comes out six to eight times a year, and also through the symposiums which it sponsors, both in Salt Lake and in various places around the country.

Where did it come from? The magazine was organized in 1974 by a group of students located both at BYU and at Berkeley, who wanted to form a student journal where they could publish. It started out being a journal, with a small journal format, but under the guest editorship of Orson Scott Card it changed to be a magazine, which treated issues in a more popular fashion than academic journals do. And it sort of has grown into being a magazine that deals with history, theology, contemporary issues, as well as arts and letters—fiction, poetry, and drama. So that's sort of where it came from.

Why is it here? Sunstone is here because the independent discussion of Mormon issues is healthy for Mormonism. There are things which should not be talked about under the auspices of the sponsorship of the Church, because that would convey the official sanction of the Church. They need to be talked about in the community, and the independent forum gives both the freedom and the lack of official sanction that allows people to respond honestly and in a constructive way.

One way to explain what Sunstone is and why it's here is to say that it's similar to conversations held in the foyers of church buildings. They are sometimes speculative, sometimes irreverent, but they are essential to the social bonding of the ward. People share their experiences, their ideas, and there's always a little tension between them and the hierarchy—when the bishop walks by and thinks, "Oh, you shouldn't be talking about that to a new member." But you couldn't have a vital ward without these informal hallway chats. However, many of the same things that are said in the foyer would be inappropriate if they were said over the pulpit; the strange thing is that it's the same people preaching over the pulpit and chatting in the hallways, it's just that there's a different place for each of these types of conversations. And Sunstone is the informal, unofficial arm of Mormonism.

Where is Sunstone going? That's a good question. There's a lot of discussion these days about the independent sector of Mormonism. I think the discussion is becoming more and more intense because the independent sector of Mormonism is growing. With the growth of the Church we are facing the challenge of embracing pluralism, people who see the Church very differently. And we haven't really decided how we're going to do that. The Catholic church embraced that by creating different structures, different orders of priesthood to allow for their pluralism. Mormonism doesn't know how it's going to embrace that yet. But Sunstone is committed to helping us explore and find that out. It will determine the frequency of the magazine—it will grow in subscribers, increase in its forums both in terms of the number of places symposiums are held and in the topics discussed. We'll have more theme symposiums—for example a few years ago we held a conference called "Plotting Zion." We may do that again, or pick other topics that are important to the Mormon community.

SR: How did you become involved with Sunstone?

EP: My involvement with Sunstone was purely unintentional. I got to know the editors of *Sunstone* when I was the founding editor of the *Seventh East Press*. When I fled from *Seventh East Press*—I wasn't fleeing them, I was fleeing my own demons—I went to work for *Sunstone* as managing editor for the *Sunstone Review*. Then I left and went back East, and eventually got a job as an urban planner. When Peggy Fletcher [Stack, now with the *Salt Lake Tribune*] chose to step down as editor, I was recruited as the new editor of *Sunstone*.

SR: What trends and changes have you seen at Sunstone, both from your early involvement, and your tenure as editor and now as publisher?

EP: There's been a lot of evolution. Sometimes changes reflect the personalities of the people involved, but very often they reflect the changes in the larger Church. Earlier on in *Sunstone*, there were a lot of articles on Mormon history, because history was sort of the cutting edge discipline in Mormon studies. And now we see articles from a lot of different disciplines, as well as more discussion of contemporary issues. The symposium will actually allow a lot more experimental voices than appear in the magazine. Now at the symposium we hear a lot of discussion on such topics as being single in the Church, being divorced, which you don't find those kind of discussions as much in the magazine.

Early on you saw a lot of BYU faculty involved in both the magazine and the symposium, and that's still true today, but there's certainly been a lessened involvement from, say, people from religious education, or even more recently from people with the Foundation for Ancient Research and Mormon Studies [F.A.R.M.S.]. You don't see those authors participating as much at Sunstone now, where as earlier they did.

SR: Many people attribute that decline to the statement on "unofficial symposia" from the First Presidency and the Twelve. What prompted the statement?

EP: I'd be interested to know fully the forces that caused the statement on symposia, but I think for some time the general authorities have expressed concern about some of the things discussed at Sunstone and in other independent forums. Elder Oaks's talk on "Alternate Voices" (*Ensign*, May 1987) preceded the statement on symposia by a year or two. And you'd hear reports of people who'd have private conversations with general authorities where the authorities would lament what to do about Sunstone—there's good things about it and things they don't like. And some of the things they don't like appear to me to be to be very good scholarship, which just wasn't necessarily reflecting the established orthodoxy.

I think what precipitated the timing of the statement was certainly the media coverage, which was very extensive in the *Tribune* and other places. As the media necessarily does, it covered the more sensational sessions. I think a steady diet for a week of article after article in the *Salt Lake Tribune* reflecting on Sunstone raised the temperature of the feelings about both the magazine and the symposium.

Secondly, I think there were presentations there that offended them. David Knowlton's paper on terrorism against the Church in South America certainly was referenced in the statement as being a threat to missionaries. Probably even more offensive was John Sillitoe's paper on Apostle Lyman's excommunication [in the middle of this century]. I think the general authorities felt like that was a breach of privacy, even fifty years after the event. And that raises interesting questions over what is history and what is current, and where are the lines of privacy. I think the lines were drawn a lot closer by the general authorities than they were by John Sillitoe or by us. There was an article by Colleen MacDowell, who is the Sterling McMurrin professor of philosophy at the U of U; she's not a Mormon, but she does studies of religious culture, and she did an article on the material culture of the Mormon people. She had conducted numerous interviews with Mormons concerning their attitudes toward the temple and garment, which is a part of our material culture. She asked about spiritual experiences, about

when people did and did not wear it. It was a very scholarly paper. Word of mouth reports seemed to imply that the details of the temple were revealed. But they weren't. That was the session that prompted the part of the statement that dealt with talking about the temple. There was one respondent to a session—a very respected *Deseret News* columnist—who swore a lot about a certain apostle, and we had no idea he was going to do that, and I think we suffered because of his actions. But if I had to do it again I would probably sign him up again, even knowing what I do now, because those kinds of things are part of the price one has to pay to believe in an open society. You have to allow people to speak their minds. We try our hardest to channel the discussion by looking for people who have reasonable voices, who are charitable, and who want to be engaged in a dialogue. But that won't always happen. And if you want to have an environment where dialogue won't happen, then you're going to have a totalitarian

ian society, which is something we do not want.

SR: What was your personal reaction to the statement?

EP: I was very sad. I was on a beach trip with my family and I heard about it through a telephone call. I regret statements that don't enter into dialogue. I was saddened that the Brethren would take such a stand without entering into a conversation with us or without seeking any kind of an explanation for the issues that concerned them. I share many of their concerns. I think we need to have boundaries for our religious discussions. We need to preserve sacred space in our discourse as well as our practice. I think I'm willing to engage in a more healthy discussion of those topics than some other people are, but I'm very sensitive to what the Brethren say, and I can agree with part of it. But I respect the right to disagree, and this gets back to an earlier point. I think that open discussion of Mormonism is healthy. And that's what we're about.

SR: How dramatically has the statement impacted the participation of BYU professors?

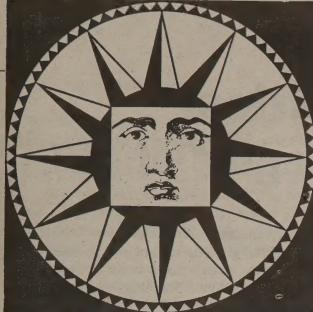
EP: There really aren't that many faculty who do that much with Mormon studies, and so we're talking about a somewhat small pool of faculty who would be regular participants in the symposium. In the past, though, if we've had a topic that would border on some other discipline, it was easier to ask faculty if they would participate as respondents or on a panel. Many faculty were willing to participate on a one-time basis, and it's mostly these individuals who are no longer active in the symposia. For the other group of regulars, sometimes they've become burned out on Mormon issues, they have nothing left to say, or for other reasons—such as BYU's current climate—they choose to participate but not in very visible ways. They just speak from the audience or find other ways to be involved. So there are more than there appear to be.

SR: So Sunstone will continue to exist indefinitely?

EP: I think so. I was talking to someone last night who related an incident in the preparation of the *Encyclopedia of Mormonism*, where they had initially described "scholarship" as an act of worship, because of Mormonism's commitment to education—"The Glory of God Is Intelligence." And the editors of the encyclopedia, on several occasions, disagreed with him on that point and wanted to remove that description of scholarship as being an act of worship. But he persisted, and it stayed in the encyclopedia. I think that is true. Scholarship and the discussion of intellectual ideas is an act of worship. And while some people may describe what happens at Sunstone as "intellectual bungee-cord jumping," and while that may be true for some people and we need to allow them that privilege, for most people involved in the symposium and certainly for myself and most of my friends, the symposium is a spiritual event. It is nice to talk of truth—to "talk of all thy truths"—and there's a lot more religious soul-bearing and testimony bearing that happens at the symposium than one would ever get from reading the media accounts. There's a true spirit there, not given enough due by the critics of Sunstone, and I think it's genuine Mormon spirituality.

SR: Thank You.





Most BYU Profs Won't Participate at Sunstone some by principle, others for pragmatic reasons

by Bryan Waterman

If you were to take a random telephone sampling of BYU professors, asking them if they would participate in a Sunstone Symposium, responses would likely fall into one of three camps: those who definitely would, those who definitely wouldn't, and those whose fields fall outside Sunstone's realm or are apathetic to the issues.

The last such survey—conducted over a year ago—showed that 41 percent of the professors asked said they would participate. If you were to take a look at this year's preliminary program, however, the numbers seem lower.

Many professors who have participated in past years say that the 1991 statement on "unofficial symposia" (Sunstone was not mentioned by name) by the First Presidency and the Quorum of the Twelve was the primary factor in their decisions not to participate. President Lee, in his Fall 1992 talk to university faculty and staff, seemed to feel BYU professors should be obligated not to speak. "If [the statement] was not limited to BYU, nor to persons employed at institutions of higher learning," he said, "but it surely includes all BYU personnel."

Sharing what he said were "personal views," he continued: "I believe that the statement reflects concern over whether the content of the presentation, whether by itself or in context, would be harmful to Church interests." Also, "agreeing to speak can itself carry an implied endorsement of the symposium, apart from the content of the individual presentation."

While many professors objected to Lee's implication that BYU faculty should avoid participation—many airing their views publicly—the majority, most likely, have made a concession.

Robert Millet, Dean of Religious Studies, said he read the statement to the religion faculty and said, "Let's support the Brethren. We didn't have to go much further." Millet, who prepared a paper that was read by proxy at the first symposium in 1979, said that "some people may find answers to things they've been wrestling with—for them it might be healthy. But for some it could be hazardous." According to Millet, Sunstone's open forum allows a "potpourri, some building, but others not so strengthening."

Richard Cracraft, professor of English and Dean of American Studies, agrees. Cracraft has participated in Sunstone Symposia in the past and will publish an article on Mormon literature in the next issue of the magazine. But, he feels, "the tone of the last four or five years [at the symposium] has taken a direction I'm not comfortable with. It seems to have become primarily for 'alternate voices' or dissidents." Such discussions have an "important" place in the Mormon community, but, says Cracraft, "I chose to distance myself even before the statement was released."

At least six other professors, all requesting anonymity, used a different word to describe their decision not to speak at this year's symposium: *scared*. "I've participated almost every year in the past and want to now," said one tenured faculty member. "But frankly, given the current climate at BYU, I'm scared to death for my job. I have kids preparing for missions and mouths to feed."

"If the Brethren would give an okay, we'd be back in a second," said another. In all, about a dozen BYU professors will appear on the program this year—professors fiercely committed to open discussion of Mormon issues. But most others, for whatever reason, might sit in the audience wearing sunglasses, but you won't see their names on the program. At least not this year. 

The Sunstone Symposium: A Forum for the Examined Faith BYU prof chairs Sunstone's board of trustees

by Steve Baldridge

Four years ago I was attending college on the East coast and serving as a research assistant for a sociology professor who concentrated on Mormon studies. My research was never considered sufficient without checking *Dialogue* and *Sunstone*. Most articles bibliographies included references to these magazines. Ironically, only now that I am in the heart of Mormondom do I hear their value questioned or trivialized.

I called BYU professor of organizational behavior Bonner Ritchie, chair of Sunstone's board of trustees, to ask his opinion of its value.

"There are various levels of response," he said. "People are different, and that's what's important. Church experience is different. The richness of experiences is inevitable and positive." To Ritchie, the Sunstone Symposium's value is that it provides "a place for individuals to interpret and explain their experiences." Through their joint query and expression, commonalities as well as divergences can enrich the perspectives of others.

"Sunstone," Ritchie continued, "is not another voice of the Church or an alternative way to truth. It's an academic organization that provides an intellectual arena. Its function is not to compete with official teachers of the Church or to correct Church leaders." It serves a uniquely valuable intracommunity role by denominating a meeting place for open discussion of personal perceptions.

It also serves a second valuable, intracommunity role. Because it is not an official dispenser of Mormon doctrine, the symposium can "open doors and channels, creating a link between Mormons and non-Mormons. The freedom to express personal expressions creates an interface with non-Mormons—especially scholars who are interested in the Church. Since the symposium intends to build bridges to those people, some presenters are always non-Mormon, such as Catholic, Methodist, or Baptist clergy and scholars."

Some people have asked Bonner if it isn't awkward to be chair of the Sunstone Foundation when he doesn't believe in or agree with all that is presented and published. "I don't believe all that's said in sacrament meetings or Sunday school either, but that's no reason not to be a participant. Just as the unexamined life is not worth living, the

unexamined faith is not worth holding. Sacrament meeting is a place to build faith. The Sunstone Symposium is a place to examine it. If inquiry is threatening, it must be because we are not well grounded." Numerous letters he has received attest that *Sunstone* magazine and the symposia it sponsors can and do help people reexamine their faith and recommit attending or identifying with the Church.

Bonner Ritchie finds value in the relationship aspect of the symposium as well. The permission to be different without being alienated lends support to those who feel misunderstood, antagonized, or alone when in Church meetings. I know what he means. My erstwhile attempts to distinguish between righteousness and holding prominent Church callings, between having a large income and accumulating wealth, between receiving Celestial glory and receiving others' recognition frequently result in disappointing reactions.

Then it hit me. There's a parallel here. Just as the readers of *Student Review* are members of the broader community, the participants in the Sunstone Symposium are an integral part of the broader Mormon community. The fears of rigid constructionists who wish to make strong lines between devotees and deviants correspond—and are correspondingly—great. The effort to silence the discourse can create a self-fulfilling prophecy in the lives of individuals who, without an acceptable way to voice or resolve their concerns, turn away or feel marginalized or fight to be respected.

So I mentioned to Bonner that a great value I noted in the exchange of ideas was that the creative description of one person's experiences can cut new facets in others' faiths. "Metaphor," he said, "is a powerful means of communicating meaning." The rich combination of insights, outlooks, uplifting accounts and down-to-earth descriptions makes the Sunstone Symposium well worth attending. At least that's how I heard what he said.

The 1993 Salt Lake Sunstone Symposium will be held at the Salt Lake Hilton from 11 to 14 August. For more info, see the ad in this issue of SR or write or call the Sunstone Foundation, 331 S. Rio Grande St., Suite 206, Salt Lake City, UT, 84101-1136, (801/355-5926). 

One Lord, One Faith, Two Universities: Tensions Between "Religion" and "Thought" at BYU

by Scott Abbott
Associate Professor of German

At the age of eighteen I left the oil-boom town of Farmington, New Mexico, and headed north for my first year at BYU. The lush green campus at the foot of the mountains seemed like paradise; and at the center of that paradise was the honors program, its challenges and stimulations assuring that paradise was more than a country club. Informing the entire experience was a complex web of religious theory and practice. A philosophy professor taught my Book of Mormon class and was my ward bishop. A psychology professor was my stake president. The education I got from these and other religiously committed professors trained in good programs around the country was good enough to get me into Princeton and to insure that I do well there. It also prepared me to teach an LDS Institute class for Princeton undergraduates. After graduating I taught for seven years at Vanderbilt University in Nashville, Tennessee. Those were good years: I wrote articles and published my first book; I taught good students and associated with good colleagues; I again taught an institute class; and I scrambled for tenure. I was granted tenure in March of 1988, and by April I had decided to move to BYU. Answering questions of an incredulous dean and various colleagues I described my desires to work at the university that had shaped me and that would shape my fellow Mormons in years to come. Some of them understood. Others did not. To further explain myself in my subsequent correspondence with Vanderbilt friends I have recounted the following positive experiences at BYU.

I moved into a warm, supportive, and competent department. My teaching load is the same as it was at Vanderbilt. I have received generous research grants every summer and have had a semester of paid research leave. I have travelled to numerous conferences at my department's expense. BYU's library is good and at a time when state universities are cutting library budgets we have an aggressive acquisitions policy. The academic climate at BYU has been stimulating, even more so, I think, than when I was a student. Faculty colleagues across the university are dedicated, morally committed scholars with a wide range of opinions. I have taken part in faculty seminars on feminist thought and on the French philosopher Emmanuel Levinas. Richard Rorty, Terry Eagleton, Alan Bloom, and Martha Nussbaum have each been on campus for a week to lead lively and controversial seminars. Further, BYU has more women faculty members and more black students than when I was a student, and it looks as if we will get more. Our women's research institute and an active group of women students have gained national attention with their innovative and forceful work on women's issues. Women students now receive half of the university's most exclusive scholarships — offered, in my day, only to males. Sexist language is officially discouraged at BYU, and university policy on hiring women is one of affirmative action. After four years I am grateful to be at BYU and am sure I made a good choice.

Though the university is a better place than the paradise I experienced in my student years, it is not yet what it could be. Let me give a few examples. I bring them up here because I am immensely proud of the university fellow Mormons have built up over the last century, and I want to be part of the continuing productive process.

Ironically, the most pressing issue on campus is Mormon scholarship. With a very few exceptions, Mormon and non-Mormon faculty are free to pursue their research wherever it takes them. I can write freely about Freemasonry and the German novel and a friend writes uninhibitedly about Dante and the Latin sexual vocabulary. As long as the work is unrelated to Mormonism, and as long as it is real scholarship, it will be permitted — and it may be well funded. But when professors write about

sexuality among Mormon adolescents, or query working Mormon women about what they think about President Benson's advice that they stay at home, or speak about Mormon women from a feminist perspective, or ask why Mormon chapels are being bombed in South America (these are four recent, actual cases) immediate pressure has been brought to bear. The pattern is that a single general authority will contact a university administrator who then contacts the faculty member's dean and department chair. BYU administrators are forced to defend faculty at meetings with the Board of Trustees, especially after sensationalized reports in the press. More often than we know, university officials shield faculty members from pressure from above. And there are surely many instances when members of our Board bite their tongues when thoroughly provoked. But when they don't, and when our administration doesn't act as a buffer, a pattern of arbitrary micromanagement arises that inhibits research on Mormon topics. We scorn efforts at the University of Utah to declare Mormonism an uninteresting and unfruitful research topic, but we produce our own climate in which faculty know they are safer pursuing topics unrelated to what may be most dear to them. And Mormon research at a Mormon university becomes controversial.

Although the new "Statement On Academic Freedom at BYU" argues that academic freedom must include the individual's freedom "to ask hard questions," it also says that faculty behavior or expression must not "seriously and adversely affect the University mission or the Church." What behavior or expression might "seriously and adversely affect BYU's mission or the Church"? Who knows? We have enough shocking examples during the Wilkinson years to cause unease. Historically, the efforts to prevent deviations from supposed political and doctrinal purity have themselves more adversely affected BYU and the church than might have the original "problems." Spy scandals and secret committees that keep files on members "contradict fundamental Church doctrines" more radically than does, for example, a private belief that the *Book of Mormon* is the word of God but perhaps not an archeological record, or than do suggestions that we talk more openly about our Mother in Heaven. Enforced "goodness" is infinitely more destructive than unorthodoxy — it is personally destructive and also inhibits scholars who give form to our history and illuminate our present circumstances.

Every university has its problems. I'm grateful ours don't include racially segregated and alcoholic fraternities or a provost whose vision of a university doesn't include a library — two of Vanderbilt's most pressing problems when I left there. But BYU's problems concern me deeply. I am also aware that I can't see all sides of any of these issues. Caveat lector.

Many unsavory things at BYU (sexist hiring practices, attempts to disallow certain non-traditional viewpoints, harassment and backstabbing in the name of orthodoxy) involve individual and departments within the university who inflict wounds on themselves and others despite concerted actions and policies of the administration and board of trustees. I say *despite*, and I have mentioned just how good Church support of BYU is, but I also want to say *because of*. Our collective stupidities aren't happening in a vacuum. While supporting education with economic gusto, some of our leaders say and do things that make education nearly impossible. There is a virulent strain of anti-intellectualism in the Church. This is nothing new. Joseph Fielding Smith, for example, wrote in his journal in late December 1938: "The more I see of educated men, I mean those who are trained in the doctrines and philosophies now taught in the world, the less regard I have for them. Modern theories which are so popular today just do not harmonize with the gospel as revealed to the prophets."¹

In my view, the basic and most destructive mode of this anti-intellectualism is to distinguish between faith and reason, setting the one against the other and above the

other. As a student at BYU I felt I was "urged to push further and further" into science and philosophy of every kind, fearlessly, certain that I would never face an unbridgeable dilemma. That happened because my mentors were simultaneously scholars and faithful Mormons. Today's students have similar experiences, I think, with a new generation of faithful scholars. The anti-intellectual strain is present, however, and is used by people in my ward to justify their own lack of intellectual curiosity; some professors find it comforting to assert "us (spiritual giants) v. them (academic pygmies)."

Why the defensiveness? Why the distrust? Why the need to assert exclusive control? Why the absolute division between the faithful board of trustees and the unfaithful university — the very university that is and can be an "example to the contrary"?

Contrast the anti-intellectual spirit with this passage from Joseph Smith's letter to Isaac Galland, 22 March 1839: "the first and fundamental principle of our holy religion is, that we believe that we have a right to embrace all, and every item of truth, without limitation or without being circumscribed or prohibited by the creeds or superstitious notions of men, or by the dominations of one another, when that truth is clearly demonstrated to our minds, and we have the highest degree of evidence of the same."

Academia, at its worst, is indeed sterile, mind-numbing, and spiritually destructive. So is religion at its worst. We don't choose to be academics or practitioners of a faith because of how bad they can be, but rather because of the power they give us to live good and productive lives.

My recurring question is why, with our extraordinary theological background in which all truth is meant to be circumscribed into one great whole, we insist on fearfully dividing instead of fearlessly circumscribing? Why don't we celebrate the academic and spiritual triumphs like Steven Epperson's Mormon History Association prize-winning book on Mormons and Jews in the nineteenth century? Epperson wrote his dissertation at Temple University in Philadelphia. His non-Mormon dissertation committee was thrilled by the project and supported him while learning from his religious commitment. Or why not the example of Susan Taber's oral history of her Delaware ward, a study academic readers of the University of Illinois Press found stimulating and academically challenging? Why not choose as an example of scholarship growing out of faith, Richard Bushman's fine history of Joseph Smith's early years that helped him move into a distinguished chair at Columbia University? Or Hugh Nibley's massive set of writings on Church-related subjects? Or Paul Cox's brilliant work in Pacific rain forests? Or Lamont Tullis's Latin-American studies? Or Royal Skousen's work on Book of Mormon manuscripts? Or Fred Geddicks's book on religion and law? Or Alan Bergin's psychology? Or Wilford Grigg's Egyptian archeology? Or Laurel Thatcher Ulrich's Pulitzer Prize work in women's history?¹⁴ In these "Mormon scholars'" work and lives there is no whining supposition that it's us vs. them, that if the so-called secular academic world were just spiritually minded they would award us all Guggenheim fellowships and Nobel prizes. (Note that although Ulrich's women, Cox's rain forests, and some of the other subjects are not Mormon, the work and conclusions fit squarely into Joseph Smith's anti-sectarian vision of the truths we seek.)

Let me give several examples to argue that there should be no split between faith and reason. Hugh Nibley, in his now classic "Zeal Without Knowledge," quotes Joseph Smith: "The things of God are of deep import and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens." Nibley's interpretation: "No shortcuts or easy lessons here! Note well that the Prophet makes no distinction between things

of the spirit and things of the intellect."¹⁵

Many "Mormon scholars" will tell you that the process of study and inspiration is the same whether the subject is physics, art history, a talk for ward conference, psychology, or choosing counselors for a Relief Society presidency. BYU professor A. LeGrand Richards, for instance, writes that "In my own life, I can't draw a specific line between those experiences which have been 'religious' and those which have been 'secular'."¹⁶

When we distinguish between religious experience and intellectual experience (or religious experience and mechanical experience, for that matter), we disregard the verses in the Doctrine and Covenants that describe the light of Christ: "And the light which shineth, which giveth you light, is through him who enlighteneth you r eyes, which is the same light that quickeneth you understandings; Which light proceedeth forth from the presence of God to fill the immensity of space—The light which is in all thing, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things" (D&C 88:11-13). All experience of life and light, as I interpret this, is experience of God.

President Joseph F. Smith says it as well as anyone has: "With God all things are spiritual. There is nothing temporal with him at all, and there ought to be no distinction with us in regard to these matters. Our earthly or temporal existence is merely a continuance of that which is spiritual."¹⁷ My reuniting of reason and faith is not simply a theological game. Separating the two has grave consequences.

In the pages of the journal *First Things* there has been a recent flurry of articles about the secularization of American universities. Our university administration, the authors of the new document on academic freedom, and member of our board of trustees have quoted from these at some length. One supposition of several of the articles is that "the real danger comes from a much larger group of persons who believe that [church universities] can strive for ever-higher standards of academic excellence—and use the same criteria of excellence by which the best secular universities in the land are judged to be excellent."¹⁸ This makes no sense to me. What is wrong with "secular" standards of academic excellence? Where are the conflicts between academic excellence and the Mormon theology I have just outlined? The author of the article supposes that there is a fundamental difference and thus admits the reason/faith distinction that is at the root of all this evil. Imagine Joseph Smith saying that "If there is anything virtuous, lovely, or of good report or praiseworthy (as long as academics don't think it is excellent) we seek after these things."

Many American colleges founded by religious groups have become secular, and our board and administration are worried that we might follow a similar path. Alan Keele, former associated dean of General Education and Honors, argues that the analogy is wrong-headed:

Joseph Smith and Brigham You would, I fear, roll over in their respective graves at the very suggestion that the founding of a school in Zion might be comparable in any way to the founding of what they would have called 'sectarian' colleges. The LDS theological imperative for learning . . . with its grand vision of the compatibility of all truth, is so unlike the typical 'sectarian' view that it has in fact become a focal point of anti-Mormon rhetoric down to our own time.¹⁹

Fears that BYU will become secular should be balanced by fears that it will become sectarian like Liberty Baptist or Bob Jones University—and the document on academic freedom should include this in its language.

One *First Things* article on the subject is especially helpful to us in our situation. In "The Decline and Fall of the Christian College,"²⁰ James Burtchael first reviews the history of Vanderbilt University. Vanderbilt was founded in 1875 by the Methodist church, financed initially by Cornelius Vanderbilt. A Methodist bishop, Holland McTyeire, led the university until 1889. During the next twenty-five years Vanderbilt moved away from the Methodist church, becoming fully independent in 1914. Burtchael identifies several related causes for the break. Here are the ones that strike me as most relevant

to our situation:

1. "There was a period of great intellectual turbulence, when fresh findings and methods and disciplines raised fearful philosophical challenges to theology. Spokesmen for the church's concerns, by a compound of incapacity and animosity, exacerbated the apparent hostility between the church and rigorous scholarship." I have described moments in our own recent BYU history when these conditions where met precisely.

2. "There was a transfer of primary loyalty from the church to the 'academic guild,' especially of the part of the faculty." Why? Burtchael asks. Because the "angry General Conference . . . had narrowed its view of what it meant to be Methodist to things like a religious test for all faculty and disciplinary control over students. Absent any larger vision of Christian education, this program was unrelievedly negative, and assured the educational reformers that the church had no stomach for ambitious scholarship."²¹ I have been trying to show that while not unrelievedly so, much of our current vision of what it means to be Mormon at a Mormon university is negative and that we fear ambitious scholarship.

3. "There was a progressive devolution of church-identifiers: first from Methodist to generically Christian, then to generically religious, then to flatly secular." Why? Burtchael's answer is because "an effective bond to the Methodist Church instinctively evoked references to bigotry, exclusion, narrowness, sectarianism, and selfishness." There is no acknowledgement of "any intrinsic benefit for the mind in Methodism . . . and no exploration of the [more general Christian] faith which would suggest that it was illuminative of the mind."

We are similarly at risk here—the word "Mormon" can and does evoke bigotry, exclusion, narrowness, and sectarianism.

4. Most of Vanderbilt's second-generation faculty were loyal to the church as well as being academics, Burtchael writes, yet this was the group that laid the groundwork for the later complete secularization of the university. This is, I think, the present situation at BYU. Most of the faculty are loyal to the church as well as being academics. There are some, of course, who aren't loyal to the church and there are some who aren't academics. But if we are on our board of trustees continue to proceed from a foundation of fear, we too will create either a sectarian or a secular university.

If we aggressively asserted the connections between reason and faith on Joseph Smith's (and Brigham Young's and John Taylor's and Joseph F. Smith's) model, sectarianism and secularization would be rendered impotent. We have in our recent history many examples of the kind of vision that will make us whole. Hugh B. Brown's 1969 talk at BYU, for example, developed a kind of aggressive pro-intellectualism: "Preserve, then, the freedom of your mind in education and in religion, and be unafraid to express your thoughts and to insist upon you right to examine every proposition. We are not so much concerned with whether you thoughts are orthodox or heterodox as we are that you shall have thoughts."²²

Elder Marlin Jensen has quoted the following inspiring passage from a letter by J. Golden Kimball, a statement that sums up my view of BYU: "Elder Maeser visited Bear Lake Stake in the interest of the Brigham Young Academy, and filled an appointment at Meadowville, Rich County, Utah, in 1881. The meeting was held in a log school house. Language cannot explain the impression made. The spirit and personality of the man burned into my soul and awakened me to a realizing sense of what life and religion mean—I drank in his words, as I was an hungered. I repented in sack cloth and ashes—no power could prevent me from attending Brigham Young Academy. My brother, Elias, and I together with our mother went to Provo at great cost and sacrifice, and all who know us can look back to 1881 and ascertain just what Dr. Maeser did for me."²³

In addition to the testimony of the powerful effects of an educator and an education, two things stand out in this passage: the fact that Karl Maeser is referred to both as Elder and Dr., and Kimball's phrase combining life and religion—"he awakened me to a realizing sense of what life and religion mean." Life and religion are one and the same. We don't need two universities at BYU.

ADDENDUM

In what may prove to be a landmark BYU devotional

address, President Gordon B. Hinckley spoke to faculty and students on 13 October 1992 about his expansive vision of the university. Statements like the following take the edge off some of the tensions described above:

I am confident that never in the history of this institution has there been a faculty better qualified professionally nor one more loyal and dedicated to the standards of its sponsoring institution.

This institution . . . is a continuing experiment on a great premise, that a large and complex university can be first-class academically while nurturing an environment of faith in God.

"Trust is what makes an army work, and trust comes from the top down." (Gene Smith, published in condensed form by *Reader's Digest Condensed Books*, Vol. IV, page 299.)

May God bless you my beloved associates, both young and old, in this great undertaking of teaching and learning, of trust and accountability.

I am honored and grateful to be called President Hinckley's associate; he inspires me to help build this university for the greater glory of God.

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¹ Joseph Fielding Smith, quoted in Gary James Bergera and Ronald Priddis, *Brigham Young University*, (Salt Lake City: Signature Books, 1985), 62.

² Boyd K. Packer, "I Say Unto You Be One," *BYU 1990-91 Devotional and Fireside Speeches* (Provo, UT: Brigham Young University, 1992), 88-89.

³ Joseph Smith. *The Personal Writings of Joseph Smith*, ed. Dean C. Jessee (Salt Lake City: Deseret Book, 1984), 415.

⁴ Steven C. Epperson, *Mormons and Jews* (Salt Lake City: Signature Books, 1993).

⁵ Susan Taber, *Mormon Lives: A Year in the Elkton Ward* (Urbana: University of Illinois Press, 1993).

⁶ Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism* (Urbana and Chicago, IL: University of Illinois Press, 1984).

⁷ Hugh Nibley, *The Collected Works of Hugh Nibley* (Salt Lake City: Deseret Book, 1986 ff).

⁸ Paul Cox, *Islands, Plants, and Polynesians: An Introduction to Polynesian Ethnobotany* (Portland, OR: Diocorides Press, 1991).

⁹ Lamond Tullis, *Handbook of Research on the Illicit Drug Traffic: Socioeconomic and Political Consequences* (New York: Wiley, 1986).

¹⁰ Royal Skousen, a professor of English at BYU, is working on a critical edition of the Book of Mormon.

¹¹ Frederick Mark Gedicks and Roger Hendrix, *Choosing the Dream: The Future of Religion in the American Public Life* (New York: Greenwood Press, 1991).

¹² Alan Bergin, *Handbook of Psychotherapy and Behavior Change* (New York: Wiley, 1986).

¹³ Wilford C. Griggs, *Early Egyptian Christianity* (Leiden: New York: E.J. Brill, 1990).

¹⁴ Laurel Thatcher Ulrich, *A Midwife's Tale: The Life of Martha Ballard, Based on Her Diary, 1785-1812* (New York: Vintage Books, 1990).

¹⁵ Hugh Nibley, "Zeal Without Knowledge," *Nibley on the Timely and the Timeless* (Provo, UT: Religious Studies Center, Brigham Young University, 1978), 261-78.

¹⁶ A. LeGrand Richards, "God or Mammon: Not Both/And, But Either/Or" in *Laying the Foundations: A Symposium Initiated by the Moral Character and Agency Education Research Group and Sponsored by the College of Education* (Provo, UT: Brigham Young University) 9.

¹⁷ Joseph F. Smith, *Gospel Doctrine* (Salt Lake City, Utah: Deseret Book, 1966), 70.

¹⁸ David W. Lutz, "Can Notre Dame Be Saved?" *First Things* (January 1992): 35.

¹⁹ Alan Keele, personal memo.

²⁰ James Burtchael, "The Decline and Fall of the Christian College," *First Things* (April 1991): 16-38.

²¹ Bergera and Priddis, 71.

²² J. Golden Kimball, quoted by Elder Marlin Jensen in an unpublished talk as an honored alumnus of the College of Humanities, October 1991.

Creative Proposals, Provo Style

by Becca Wahlquist

My uncle proposed to my aunt at BYU. He wrapped a ring in plastic and hid it in her ice cream. Unfortunately, she reacted by flinging it across the room, thinking that it was a frozen bug. He crawled around on his knees under various tables until he could find it, unwrap it, and try again. My mom thinks this was romantic. I can't help but think of two words: tacky and Provo.

No one here seems to feel they can ask their beloved, in private, to marry them. I've been shopping at Smith's when the clerk announces: "Attention shoppers. John would like Sara to marry him. Come to the produce section to see the ring." Immediately shoppers rush to the vegetables, wanting to see who would choose to propose in a supermarket.

I've been sitting behind the temple, reading, when a man led his blindfolded girlfriend to the bench I was on. I offered to leave; he wanted me to watch. Seconds later, a brown

van pulled up bearing at least twelve members of his immediate family. While a little sister pulled out a stereo playing Janice Kapp Perry, a pair of brothers set up a card table with champagne glasses and cake, and the mother videotaped the couple, the man proceeded to propose. I was invited to stay for the celebration, along with three joggers and a couple walking their dog.

One of my roommates was sent on a scavenger hunt throughout Provo and at one point was digging through the dumpster outside Taco Bell. After three hours of clues, she finally made it to the restaurant where he sat, smiling, with the ring. She was not in the best of moods. Another roommate was besieged by a boyfriend who had prerecorded twelve romantic songs, with a tender thought and a single rose to precede each. As planned, the proposal would take over two hours. After song four, she grabbed the rest of the flowers and demanded her proposal.

But probably the most creative proposal was the man who planned to ask my friend to marry him as they hiked to the "Y". He had hidden the ring earlier in the day along the path, and was unable to find it during their night stroll. Eight of us with flashlights searched for hours, but even with the sunlight of day, he never found the ring. Oh well, is two months' salary too much to ask for creativity?

Perhaps I speak only for myself, but I don't feel men should be forced into creative proposals, as if marriage was a long Preference dance. Whatever happened to the good old technique: push your beloved into a secluded corner and whisper, "I had a revelation—we were both dressed in white." **SR**

*The Provo Wedding:
Tips for Receptions Under \$100*

by Alan and Jen MacLachlan

- Hold the reception in a church recreational hall.
- Handprint and xerox your invitations.
- Pick BYU-planted pansies and tulips or Provo wildflowers for the centerpieces. (Free flowers always available at the cemetery.)
- Ask your visiting teachers to make your cake. This can be their wedding present to you.
- Bring a boom box and romantic cassette tapes for music.
- Ask your bridesmaids to buy their own dresses; the groomsmen can either rent their own tuxedos or buy matching ties.
- Count your guests and buy one of each of the following food items per guest: cashew, peanut, almond (to be joined in paper sacrament cups); carrot stick; small roll with one-half slice American cheese and one deli-thin ham slice; BYU mint brownie square; and one after dinner mint.
- Ask young relatives to supply each guest with one Chinette plate filled with above food items. No seconds.
- Ask friends with cameras (preferably not a Polaroid) to take pictures. Let them supply the film as their wedding present to you.
- Let your mothers clean up. **SR**

The Wonderful World of Gifts
by David Kimball

Everyone knows the real reason for a reception is scoring gifts. Sure it's shallow. But it's the only way parents can justify forking out huge dollars for nuts, cake, and flowers. Enjoy receiving. The hard part comes later. Some of you out there insist on giving impractical gifts, leaving the thankful couple burdened with returning them. You try carrying twenty relish trays from store to store.

Let's just try a little math problem here. I have one kitchen drawer that will hold ten dish towels. If I invite fifty people to my reception, and twenty-five of those people give me two dish towels each, how many will sit on my counters or sit in my closet? The answer is forty dish towels. Now assuming that we can even find ten towels that come remotely close to matching each other, we would generally exchange the other dish towels for other essential items. (Like *dishes* or something similar to make dish towels worthwhile.)

Are you beginning to see the problem? Here's the present giver's dilemma: How do I provide a thoughtful gift without spending my life savings (or in some cases, my Taco Salad money)? The newlyweds' problem stems from the present giver's dilemma: How do we efficiently return these thoughtful gifts for *useful* ones?

Never fear! The ALL PURPOSE GUIDE TO PRESENTS is here:

Rule 1—*Do not give something orange or lime green.*

Rule 2—*Avoid crochet animals or driftwood sculptures.*

Rules 1 and 2 go together. Orange and lime green will probably match anything in a newlywed's first apartment, but the general trend for the last two decades has steered away from these two colors. Apartments built for anyone other than students usually have more conservative colors.

See "Gifts" p. 1



August Weddings

Top 20

1. August graduation
2. new mountain bikes
3. end of EFY
4. Macalaan (celtic folk) at Mama's Cafe
5. three weeks until break
6. fresh fruit stands
7. short family reunions
8. Jake at Cafe Haven
9. red ribbons
10. old flames on missions
11. Pioneer Days in Mona, UT
12. Diego's Taco Shop
13. Carol Mosley-Braun
14. Relief Society general presidency
15. free ice cream
16. temp cave monument
17. open-minded religion profs
18. hummingbirds
19. the moon
20. Barbara Kingsolver novels

Bottom 10

1. unrighteous dominion
2. Swim Herschel Swim breakup
3. four weeks until Fall semester
4. rained-out plans
5. Taco Bell "Wild" campaign
6. moldy bathrooms/cleaning checks
7. apartment/job/spouse hunting
8. violence
9. "rotations" (not firings)
10. mosquito bites

The Honeymoon Myth

by Rich Colson

Like most of you, I grew up with *The Love Boat*. I knew that in the last ten minutes of the show, all three floundering relationships would clear their differences and end on a happy note. I suppose I blame *The Love Boat* and shows like it for what I call the Honeymoon Myth.

Like most young men, the honeymoon held certain mysteries that I certainly wanted to explore. I wanted to have . . . I mean, I wanted to experience . . . I had certain desires that I . . . I think you know what I'm trying to say. As we said in my high school literature class—I wanted to know my wife in the Biblical way. For younger readers, we'll just say I wanted to *dance* with my wife. I'd seen some of the steps on TV. I even heard technical terms in Biology 100. But since I was a boy I'd known that I shouldn't dance until I was legally and lawfully married.

"Gifts" from p. 12

•••••

Rule 3—*Avoid seasonal items*

We were married in the summer — can you say "cooler"? I had no idea there were so many different colors, sizes, and brands of coolers. I know now, and I also know how where all the big sales on coolers were the week before our wedding.

Rule 4—*Always try group gifts, but bigger is not better*

This is a great way to get a substantial gift without paying a lot of money. Get a group of friends together and buy an appliance or something. Not a set of coolers. (Yes, this happened.)

Rule 5—*Plan on the couple finding out exactly how much you spent on them*

Our first exchange took place at a Ben Franklin craft store, where we took back a couple of dish towels. The gift consisted of two towels priced at \$.99 each. Because the amount was so small, the store made us spend the \$1.98 right there in the store. After much debate, we settled for the cheapest ice cream scoop we could find. I think we still owed a quarter. You might as well include the receipt and include the store's exchange policy.

Rule 6—*Do not give gifts beyond one year of purchase date*

We have at least three relish dishes purchased before 1980. This is no exaggeration.

Eavesdroppings

July 26, 9 PM, Stevenette's

Woman #1: Bbllluuuuuuccchhhkkk! You're kidding! The Lion House uses Miracle Whip?!

Woman #2: No. Serious. And they use both Miracle Whip *and* mayonnaise in their Caesar salads.

July 27, 10 AM, JSB lobby

Middle-aged woman: When my first baby was born I had the most primeval urge just to lick him. So when no one was around I did.

•••••

(Side Note—For those of you who have been dancing for some time and are not married, this does not apply to you. Maybe you should skip this article entirely. A man who attended our wedding breakfast was astonished: "You mean you didn't touch the merchandise?" So this article obviously doesn't apply to those who dance without rings.)

Anyway, there we are for the honeymoon. We're married. I've heard the stories. On a honeymoon, couples dance all night and all day. Why go somewhere exotic when dancing will take up all of your time? The week before our wedding, everybody warned us not to build it up. But after twenty-two years of being a wallflower, you might as well tell me to stop breathing. But I'm here to tell you that dancing isn't as simple as everyone makes it out to be. Be prepared to be disappointed. It gets better, but I imagine very few of us are Fred Astaire or Ginger Rogers at birth.

By Day Two of the honeymoon, I was feeling like I needed to have an interview with my Bishop. After all those years of no-no to dancing, I was suddenly able to say yes-yes. If you think a 30 minute ceremony and five hours of pictures eases the transition, you're wrong. I felt guilty. My wife, on the other hand, felt just the opposite. (I might add that before the wedding she felt a great anxiety about the honeymoon. I couldn't keep my mind off of it.) She lost all inhibition and wanted to dance all of the time. Needless to say, this did not lighten my guilt.

Aside from *The Love Boat*, one major contribution to my initial disappointment with dancing was my own expectations. I mean, before we were married—especially the week before—dancing was all we or anyone else talked about. In the movies dancing looks so easy. Some of our pre-wedding "almost-dancing" moments, which have a tendency to outlast any marital dance session, really built up some expectations. But once you've danced the dance you realize that movies are fiction and that suddenly all the time you used to have for "almost-dancing" disappears. Legal dance sessions somehow seem a lot shorter. Although we'd never danced before, we had to reteach ourselves what to expect on the dance floor.

Much time has passed, and we both wish we could go on our honeymoon again. Despite some difficulties, we had a great time, but I think we could do greater justice to the myth with so much practice under our belts. 

ZCM looked at one and said, "I know it has our name on it, but I've worked here ten years, and I've never seen that packaging before."

Rule 7—*Never give a used gift*

We tried to exchange some bath towels for a different color, but the salesperson wouldn't take them. One had been slightly ripped and washed; our bath towels had been used before. "We can't take these," she said rather condescendingly. We took an unopened—or so we thought—set of flowered comingware mixing bowls to another store. The saleswoman lifted the lid on the box and to everyone's surprise found a wedding card to Ann and Mike—friends of ours—from someone named Aunt Rachel.

Rule 8—*Don't give gifts you'd be embarrassed if your mother saw them*

Remember, most parents are startled when the couple opens a condom tree or a *The Joys of . . .* book.

Rule 9—Plan on the couple exchanging your gift, so don't be offended if they do. If you are baffled by this rule, reread the article.

Rule 10—If you break any of these rules, don't identify your gift in any way. Sometimes such gifts are inevitable. Don't attach a card, and sneak it onto the gift table. 

U2's *Zooropa*: a Postscript to *Achtung Baby*

by Bryan Waterman

Since the 1983 release of U2's EP *Under a Blood Red Sky*, the band has maintained a practice of releasing an intermediary recording before launching another full studio album. Because each full studio album usually brings with it a new production team and hence a new sound (leaving old fans disgruntled and murmuring), the in-between EPs and albums—*Blood Red Sky*, *Wide Awake in America* (1985), *Rattle and Hum* (1988)—function as transitions to the next full album and change in style. To understand U2's latest release, you need to know that it was intended to be a four-track EP, not a new album with a definitive new sound. After three months of recording, though, the band couldn't decide which tracks to use, so they threw them all on. *Zooropa* is a postscript to *Achtung Baby*, intended, as the title indicates, to coincide with the kickoff of the European leg of their ZOO TV tour.

Zooropa will leave some old fans shaking their heads in dismay, especially people who have been on the U2 bandwagon a long time. Its tracks ride on the same house beat *Achtung Baby* used and the lyrics are just as "meaningless" if you're used to the band who carried the weight of the world's problems on their shoulders. But this lack of message is the key to the message itself: U2 is saying at least a few things here. One, as they said following *The Joshua Tree*, they're just a band. They just sing songs. The idea of being "that Christian band" or "those political activists from Ireland" wore out its welcome. Prior to *Rattle and Hum*'s release, Bono said it was time to deconstruct "the whole U2 myth." While his notion that they were important enough to deconstruct might imply a certain degree of arrogance, that's what the fly-shades, the leather, the bubble gum lyrics and the incessant "baby's" have been all about.

Two, the ZOO TV thing is their way to point out the media's overwhelming role in modern society. *Zooropa*'s cover, like that of the previous album, is composed of a barrage of non-related images rather than a single picture, much like the random satellite images that accompany this tour.

Three, as Edge said during the *Rattle and Hum* period, they finally have enough money that they can do whatever they want and say "Who cares?" to people who might not like what they're doing. So, on the new album, the Edge includes his post-industrial, Dylan-in-a-disco crooning on "Numb," and they get Johnny Cash to do vocals on the final track.

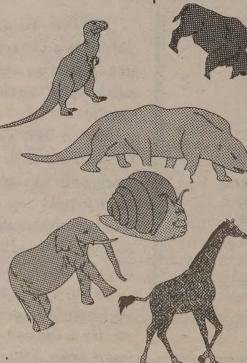
With these things in mind, you can actually put in the disc, kick back, and enjoy the music—and I, for one, find it enjoyable. With the exception of two songs—"Daddy's Gonna Pay for Your Crashed Car" (which has the same annoying percussion sound as *Achtung*'s "Zoo Station") and "Some Days Are Better Than Others" (which should have been called "Some Tracks Are Better...")—the rest of the album's a lot of fun.

You have great bass from Adam Clayton the whole way through, an entertaining falsetto from Bono through "Lemon," a two-chord piano-backed U2 standard with "The First Time," which actually turns, like the last album's masterpiece "One," into an anthem for human unity. Bono sings: "I have a brother / When I'm a brother in need / I spend my whole time running / He spends his running after me." A few lines later we realize that, like songs from the *October* and *War* periods, the song is a tribute to Christ: "My father is a rich man / He wears a rich man's cloak / Gave me the keys to His kingdom (coming) / Gave me a cup of gold." And, as the track ends, "For the first time / I feel love."

The album's best track, "Stay," puts fluid, imagistic lyrics ("Green light, Seven Eleven / You stop in for a pack of cigarettes / You don't smoke, don't even want to / I see you check your change") to the soft tones of a traditional U2 ballad.

Much of this is good stuff, some a lot like *Achtung Baby*, but new enough to whet our appetites for the next studio album and new sound. For those who complain that U2 just isn't the band it used to be, I say: Imagine having encountered and fallen in love with the Beatles with their first few albums. Then follow them from *With the Beatles* to *The Beatles* ("The White Album"). "I Wanna Hold Your Hand" and "Revolution No. 9" hardly sound like the same band. No, *Zooropa* isn't another *Joshua Tree*. But there was only one *Sgt. Pepper's*, too. So cut U2 some slack—they've been together almost twenty years and they still come on strong, no matter how they sound.

SR



Whatever Happened to U2?

by Brent Wescott

With the release of U2's new album, *Zooropa*, one has more cause than ever to ask questions such as: what happened to them? What is Bono crooning on about? What is this Zoo thing? and Does the Edge still play guitar?

U2 could easily be considered one of the pioneers that led the way to political and social consciousness in rock music during the last decade. Their serious sound was respected by lovers of all genres of music. Now, however, they have moved completely away from being the activists we saw in Live Aid and the Amnesty International tours of the mid-80s. In fine print on the CD sleeve they simply include token addresses for Amnesty and Greenpeace. Gone is the important verse of "Sunny Bloody Sunday" and "Pride (In the Name of Love)." Replacing them are icky, gooey, even womanizing lyrics. From the new song "Babyface": "Tin foil hair all tied up in lace / Babyface, Babyface / Bittersweet girl won't you give me a taste." It has always been difficult to take Bono seriously when he sings love songs, and now there is no difficulty at all in laughing at him.

Two years ago, when *Achtung Baby* was released, the world witnessed, for the first time, U2 playing rockstar. They made videos fitted to their new vanity-filled with clips of the band in various poses in anything from leather suits to make-up—and embarked on the most over-hyped MTV tour in ages (or maybe ever). Just recently they signed a record deal that will net them \$25,000,000 (that's million, by the way). Apparently, U2 has reached such a pinnacle of popularity that, like other big stars, they can write anything, record anything, and people will still buy their records and see their concerts simply because they are U2.

At least that appears to be the case with *Zooropa*. The incessant Manchester beat of the 90s that U2 so aptly took to heart in *Achtung Baby* (when a friend of mine heard it he said that the Stone Roses had already done it, and done it better) is only really present in one song on the new album, "Lemon," but it has been replaced by incessant samples, loops, and synthesizers. Bono doesn't sing so much as twitter in high voices, and, as in the song "Numb," the Edge talks through his vocals. The lyrics run from trite to silly, with many of the songs having no understandable meaning at all. A big mistake was having most of the songs mixed by Flood. Larry Mullen's drums sound fake, and Adam Clayton's bass is almost nonexistent. This album only enhances the disappointment of those who have appreciated U2's distinctive sound in the past.

There are two exceptions to this disappointment, however, that stand out on this album. "The First Time" talks poignantly of the love of God, with a slight twist at the end. It is sung well and is reminiscent of "Running to Stand Still" and "MLK." The other plus on the album is the musical assistance lent by Brian Eno. His synth on "Zooropa" and his piano on "The First Time" are excellently done. Unfortunately for the rest of the album, it sounds more like Eno is usurping U2's ability to make music than simply helping out in the production.

All bands have the right to change musical style and flow with their artistic whims, but actions become questionable when so much is compromised. As U2 changes their image and sound, we have to wonder what their motives are. Is it all for the sake of creativity, or have they become apathetic about the causes they used to fight for? If it is all for art's sake, it doesn't become them; U2 is much more avant-garde when they have something to say. SR

A Global Fiesta

by Matthew Polder

Imagine turning on MTV one day to see a new "hip clip of the week": a curly haired singer wearing Lennon specs plays the guitar left-handed. Your first thought might be to slam off the TV, scream "the hippies have returned!" and go hide in your closet. But take a second look. This is World Party.

That "hip clip" was "Ship of Fools"—the first single off World Party's 1987 debut album *Private Revolution*. The album was recorded almost exclusively by Karl

Wallinger, whose myriad of instrumental talents and musical genius has been the foundation of World Party's distinct sound and subsequent success. Though "Ship of Fools" was quickly dropped from the UK playlists due to a coinciding ferry disaster, it found considerable success on the American charts. But despite this inclination towards trendiness, World Party remains incongruous with Top 40. Instead, they have found their niche in the world of "alternative."

In 1990, World Party released their second album, *Goodbye Jumbo*. Wallinger had Sinead O'Connor lend him some help with the backing vocals. (She can also be heard, if you listen carefully, on the title track of the first album.) *Goodbye Jumbo* started out a sixty hours of tape in the studio and was painstakingly cut to a mere 54 minutes. The work paid off in critical acclaim.

Now it's 1993 and the third album, *Bang!*, is out for consumption. A marked difference between this album and the first two albums is that an actual band now exists. The other two members are Dave Catin-Birch on bass and Chris Sharrock on drums. The music, however, is still almost exclusively written by Wallinger, who continues

to demonstrate his creativity and individual style. Perhaps the biggest surprise is the assistance of Steve Lillywhite (producer for U2, The Psychedelic Furs, and The Pogues) as co-producer for five of the tracks.

Wallinger explains, "I needed some reassurance. I might think to myself, 'That section needs beefing up,' but not know what to do. Whereas Steve would say, 'Why don't you put a bit of distorted guitar on it, but very quiet, and in the righthand side?' And the bit that needed beefing up would now have this extra little 'grime'—the exact solution, and so simple."

It took about nine days for Wallinger and Lillywhite to mix "Is It Like Today?"—the first single off *Bang!*. The song is reminiscent of the earlier World Party sound, while the lyrics describe humanity's consistent historic role: screwing up the world. Human self-destruction has always been a basic theme for Wallinger, hence the album title.

Says Wallinger, "There's a point where you question things so much, it leads to auto-destruct. That's what the album's about: bang! — like an earthquake in your head. Originally, I wanted no title on the cover, just a picture of

Genuine Folkabilly

by Diana Savage

If you don't know who Nanci Griffith is, you should. She is one of the few musicians left in the industry who remains genuine. With her willowy, sweet voice, she created a whole new genre of music. It's called Folkabilly: left-of-center folk with a country twist.

Nanci defines her style as "little hillbilly vignettes about folks." She has worked hard and sacrificed fame she deserved in order to maintain this style. "There haven't been any compromises," she says. "I will never start making records because some DJ or some country programmer says Nanci Griffith needs to do this before we're going to play her on the radio. If it takes making records delivered for radio instead of for audiences, then Nanci Griffith will go away."

Nanci started playing the guitar at age six and began performing in the smoky clubs of

Austin, Texas, at fourteen. She knew she wanted to be a singer-songwriter when she heard Carolyn Hester on the radio during those years.

"Hester's voice through my transistor radio gave me wings to fly and a place to be," she says. "And while radio was then dominated by Rock and Roll it still had an innocence then which allowed for a child in Austin, Texas to hear Carolyn Hester back to back with the Everly Brothers and Nat King Cole followed by a Weavers song. Without that open ear of radio I would never have found my first love in folk music."

She continued performing in bars while earning an education degree from the University of Texas. Following college, she married and took a job teaching kindergarten and first grade in Austin. But when her husband turned progressively abusive, she left that life and started her music career.

She recorded her first album,

There's A Light Beyond These Woods, in 1978, and followed four years later with *Poet In My Window*. She received critical acclaim for her next two albums, *Once In A Very Blue Moon* and *The Last of the True Believers*.



The latter earned her first Grammy nomination for Best Folk Album.

It was a hard road, however. In 1987 she told *Rolling Stone*, "I think the lowest I've ever been was having about five dollars left in my pocket, hit Little Rock, Arkansas, and I've only got a half a tank of gas, and I've gotta get to Houston, you know...Or

maybe the time I had a brand-new van that still had the paper license plates. I drove it to New York and lent it to my guitar player because he wanted to go drive around, and he totaled it, and when he told me the news, I

was standing [outside] in the hallway of a New York City apartment building in my bathtub and the door locked behind me."

This wit and honesty manifests itself in her music and makes you feel like you know her, or at least the folks in her songs. You may, since they are usually about real people. The title song of her first album was written about her childhood best friend, Mary Margaret. It is reported that Mary

Maragaret still takes her husband and family to a local Texas truck stop to listen to her song on the juke box. And when Nanci talks about her love of Woolworth's dime stores in her 1988 live album, *One Fair Summer Evening*, she means it. She sometimes buys cotton prints from Woolworth's to make her own clothes.

Nanci celebrates her 15th year as a recording artist with her latest album, *Other Voices, Other Rooms*. She recorded it as a tribute to the folk singers and songwriters who have inspired her. The landmark album resulted from a conversation she had with Emmy Lou Harris on New Year's Eve beginning the 1992 year. "[She] and I spoke of the beauty and clarity of the late Kate Wolf's music...both the sadness in her passing and the lack of new voices singing Kate's songs," she says. "Emmy said songs need new voices to sing them in places they've never been sung in order to stay alive."

The album begins with Emmy and Nanci singing Kate Wolf's "Across the Great Divide." It spans 17 songs from various folk revivals, covering works by Woody Guthrie, Pete Seeger and The Weavers, The Carter Family, John Prine, Bob Dylan, Tom Paxton, Townes Van Zandt, Gordon Lightfoot, and Frank Christian. Nanci hopes the album will show young people that every generation needs its own folk revival.

"This album is my way of saying to the people who come to my shows that this is where I come from," she says. "This is my 10th album. It seemed like the proper time to stop and take a year off from being Nanci Griffith and say 'Thank You.'"

an explosion."

A few tracks off *Bang!* still retain the sound of World Party's earlier material, which has been a mix of guitar tracks, piano, and a rhythm quite distinct from most other modern bands, yet reminiscent of the 60s. (One reviewer says they're like the Beatles never stopped recording.) The other tracks on this album are a bit more funky and at times remind you of recent Duran Duran—a comparison made loosely. The lyrics are more introspective than earlier songs. "This is the first time I've made music

Closet Favorites

(Music you secretly love but won't admit to anyone.)

"When I saw the enclosed [Julie Tollstrup's Randy Travis Closet Favorite] in the June issue I just had to write about my closet favorite. You see I have this obsession about Ray Price music. No, I don't mean his 70s and early-80s material, but his fifties and sixties stuff. The latter is filled with lots of heavy walking bass fiddle and richly laced with pure steel guitar. And his songs... 95% of them are about the one that got away, broken hearts and cruel love. I don't know why, but I really get tuned up into this stuff. Now for the closet part, I live in dreadful fear that others will know that I really like it so I have to use headphones in my apartment and hide my tapes when I'm away from the deck more than a couple of minutes. Also, I have to turn the stuff down in my car cassette when at traffic lights 'cause I'm afraid someone in the car over will think what a foolish person I am. I feel ashamed to live like this but I'm one of a very few who likes the extremely country of country music!"

Todd Hester

P.S. I started to request that just my initials be used. Go ahead and print my name, maybe this is a start for me to eventually come out of the closet.

If you have a "Closet Favorite," send it to Student Review, Attn: Noise Editor, P.O. Box 7092, Provo, UT 84602. Include your name, rank, serial number, why you like it, and why you can't admit it.

about the way I was feeling personally, and less about universal issues," explains Wallinger.

"Give It All Away", the second single off *Bang!*, is noise with Wallinger's vocals contributing to the confusion, making it a very enjoyable song. He described it as "confused, angry and destructive." Just the thing for a ward activity.

Overall, the album is enjoyable—which is why World Party makes music. As Wallinger asserts, "I just want people to hear 'Is It Like Today' and like it as a song and that's it. And I hope I'm as good for them to listen to as the things I've really felt were good for me." Given a chance, World Party will groove you too.

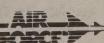
AIM HIGH

BSN STUDENTS.

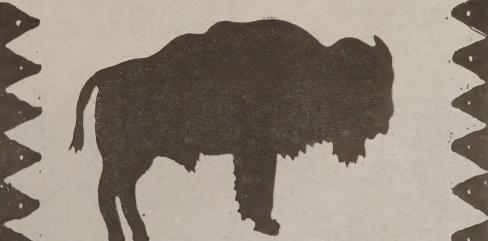
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Calendar

If you would like something in the calendar please call Rebecca at 375-9553 or Jennifer at 375-0585. The deadline for submitting calendar items for the September issue is August 16th.

THEATRE

The Miracle Worker, till Aug 2, Hale Center Theater, SLC, 484-9257.
John Loves Mary, till Aug 2, Hale Center Theater, Orem, 226-8600.
Les Misérables, till Aug 7, Capitol Theatre, 355-ARTS.
Otis Furlso, till Aug 7, Sundance Children's Theater, 225-4100.
Aburd Person Singular, till Aug 7, BYU Pardoe Theater, HFAC, 378-HFAC.
Oil City Symphony, till Aug 8, SLC Acting Co, 168 W 500 N, 363-7522.
Heaven Can Wait, Aug 5-Sept 27, Hale Center Theater, Orem, 226-8600.
Father of the Bride, Aug 5-Sept 27, Hale Center Theater, SLC, 484-9257.
The Lion, the Witch, and the Wardrobe, Aug 7-Sept 4, City Rep, 638 S State St, SLC, 532-6000.
Westside Story, Aug 13-25, Secca Shell Outdoor Theater, Orem, 225-2569.
My Mom's Dad, Aug 14-Sept 4, Sundance Children's Theater, 225-4100.
Utah Shakespearean Festival, till Sept 4, Cedar City, 586-7878.

MUSIC

Utah Symphony Classical Summer Series, Aug 1, 15, 29, Snowbird, 355-ARTS.
Adorable, Aug 3, DV8, 8 pm, 539-8400.
The Steve Miller Band, Aug 3, 7:30, Park West, Smith Tixx, 800-888-TXXX.
Farisde, Aug 4, 7 pm Pioneer Hall, 1150 W 7800 S, SLC.
Duane & Spanky, Aug 5, Mama's Cafe, 373-1525.
Little Rock, Aug 6, Mama's Cafe, 373-1525.
Caustic Resin, Aug 6, DV8, 8 pm, 539-8400.
Ska Splash '93, Aug 7, 6 pm, Murray Park Amphitheater.
Utah Symphony Summer Series, during Aug, Fridays, 8 pm Abravanel Hall, SLC or Saturdays 7:30 Deer Valley, Park City, 533-NOTE.
Utah Jazz Society Presents Canyon Jam, Aug 8, Snowbird, 355-ARTS.
Aerosmith with Megadeth, Aug 10, 8 pm, Delta Center, Smith Tixx 800-888-TXXX.
Barry Carter, Aug 19, Mama's Cafe, 373-1525.
George Schoemacker, Aug 20, Mama's Cafe, 373-1525.
Rodeo Ghost, Aug 21, Mama's Cafe, 373-1525.
The Every Brothers, Aug 21, Snowbird, 355-ARTS.
Supersuckers with Face to Face, Aug 23, DV8, 7:30 pm, 359-8305.
Cory Demille, Aug 28, Mama's Cafe, 373-1525.
Sixth Annual Sabbathon '93, Aug 28-29, benefit for Utah Aids Foundation, Bar & Grill.
Rich Dixon Jazz and Improv, Tuesdays, 8pm, Pier 54, Provo.
Dr. Haji and the Blues Bandits and open jam, Wednesdays, 8pm, Pier 54, Provo.
Opera on Classical 89 FM, Wednesdays, 7 pm.
Alternative Music, Every Thursday, Bar & Grill, 533-0340.

Mormon Tabernacle Choir rehearsals, Thursdays, 8:00-9:30 p.m.
Pocket Plaza Concerts, Saturdays on Main Street, Park City, 649-6100.
Jazz Vespers, Sundays, First Unitarian Church, 600 S 1300 E, 486-5729.
Choir Broadcasts of "Music and the Spoken Word, Sundays, 9:30-10:00 a.m., Temple Square. Please be seated by 9:15 a.m.

OTHER

Tons of outdoor activities all summer long at Snowbird, 521-6040 x4080 for info.
Constellations of the Night Sky, Aug 6, 7:30 & 8:30, BYU Summerhays Planetarium (492 ESC), \$1, public welcome, call 378-2805 for more info.
Park City Art Festival, Aug 7-8, 649-8882.
Summerfest Arts and Folk Festival, Aug 12-15, Bountiful City Park, 400 N 200 W, Bountiful, \$1, 292-0367.
Stargazer lectures and field discussions, Aug 14, 21, 28 at Snowbird, 521-6040 x4080.
Mountain Biking & Hiking, till Sept 12, Wed-Sun 11-5 or 11-7 wknd, Deer Valley Ski Resort, Park City, \$5, \$6, or \$10, call 800-424-DEER for more info.
Warhol Prints, July 25-Sept 19, Utah Museum of Fine Arts, U of U, FREE, 581-7049.
Utah Open Sport Climbing Competition, Aug 21, at Snowbird, 521-

6040 x4080.

All Women's Eve/All Women's Day, Aug 27 and Aug 28, Amphitheater Stage, Pioneer Park, SLC, 572-4147.
Anne Lebowitz, Aug, Utah Museum of Fine Arts, U of U, FREE, 581-7049.

Steam Train Retraces Oregon Trail, 1-6 day trips, Union Pacific, 355-5871.

League of Utah Writers, 2nd Tuesday of every month, SLC Main Library, 6:45 pm, 467-2935.

KHON Radio and Krishna Temple open house, Sundays, 6 pm, includes mantra meditation, films, and a vegetarian feast, 798-3559 for directions to the temple in Spanish Fork.

Monday night poetry, 7-8 pm, Cafe Haven, 1605 S State, Orem.

Massages, full body, full hour, \$16, call 359-2528.

Geneva Steel Plant Tours, MTUWF, 9:00 am & 1:00 pm, 227-9240.

Hansen Planetarium, 15 S State, SLC. Shows include Laser Beatles, Laser Bowie, Laser Zeppelin, Laser Rock, Laserlight IV and Laser Floyd.

Info 536-2098.

Readings of local women writers, Mondays, A Woman's Place Bookstore, 1400 Foothill Drive #240, Foothill Village, SLC, FREE, call 583-6431.

Family History Center Classes, Every 2nd and 4th Sunday, HBLL Library, BYU, 378-6200.

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